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# ADVENT REVIEW,

CONTAINING

# THRILLING TESTIMONIES,

WRITTEN IN THE HOLY SPIRIT, BY MANY OF THE LEADERS IN THE SECOND ADVENT CAUSE. SHOWING ITS DIVINE ORIGIN AND PROGRESS.

"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD
GEO. W. HOLT,
SAMUEL W. RHODES, and
JAMES WHITE.

*Publishing Committee.*

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In 1853 the following "Remarks" were printed and tipped in all unsold copies of this pamphlet.

# REMARKS ON THIS WORK

The testimonies in the first part of this REVIEW, were published, more to show what had been the faith of the Advent body, than to present a system of truth. The work, as a whole, we consider excellent. It may be necessary, however, to briefly notice the contents of its pages, lest our real views be misunderstood.

The lengthy article taken from the **Advent Herald**, in the first six pages, presents the facts in the case in their true light, and is a free statement of the feelings and views of the Advent body at that time. As to the remarks relative to the preaching of the time, "1843", and "the tenth day of the seventh month," that they were tests, we wish to say that we are agreed as far as this, that they were tests to those who heard, and were under the direct influence of those movements, and rejected them. But those who did not have light set before them, could not be thus tested. It is a fact that a large portion of those who are being benefited by the present truth, took no part in those movements.

The remark of the Editor of the **Voice of Truth**, on page 7, is worthy of notice. Speaking of the tenth day of the seventh month, he says: "But we cannot yet admit that our Great High Priest did not **on that very day, accomplish all that the type would justify us to expect. We now believe he did.**" The type did not justify us to expect the Lord from heaven at that time.

In regard to the letters of Bro. William Miller, we would say that they expressed the views and feelings of the Advent brethren generally, at that time. No one then saw the work of the third angel, and the general impression was that our work was done. We may now see that Bro. Miller applied Dan xii, 10; Zech. xiii, 9; Mal. iii, 18, and Rev. xxii, 11, to the wrong period. His reasoning is correct; but the texts apply in the future, to the period when Christ shall leave the heavenly Sanctuary, instead of the seventh month, 1844.

The letters by F. G. Brown and O. R. Fassett are excellent. They express the faith and hope of the brethren at that time, in the sweet spirit that attended the Advent movement.

The articles from the pen of J. B. Cook, on **The Doctrine of Providence, Midnight Cry, Sabbath, The Necessity and Certainty of Divine Guidance**, &c., are rich. His views on the "shut door" were, like others at that time, exclusive, and unexplained. This subject can be seen in its true light, only by a thorough understanding of the Sanctuary question.

The article on **The Sanctuary**, by O. R. L. Crozier, is excellent. The subject of the Sanctuary should be carefully examined, as it lies at the foundation of our faith and hope.

Rochester, N. Y., 1853 JAMES WHITE

# THE ADVENT REVIEW.

HIRAM EDSON,
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SAMUEL W. RHODES, and
JAMES WHITE,
} Publishing Committee.

H. Oliphant, Printer, Auburn.

Our design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.

Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope," would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope, "a mistake," "fanaticism," "mesmerism," and, as some have said, "of the Devil."

What! shall we rejoice in the "blessed hope," and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous.

"Call to remembrance the former days," and, "ye have need of patience, that, after ye have DONE THE WILL OF GOD, ye might receive the promise, for yet a LITTLE WHILE, and he that is to come will come," &c. [Heb. x, 26, 27,] are words applicable to our case, and were designed for our instruction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.

In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have "LEFT THE ORIGINAL FAITH."

The special attention of the reader is called to the following lengthy extract. It is excellent. Read it carefully, and prayerfully, and it will lead you to have confidence in your past experience in the holy advent cause, confidence in God, and His holy word. It is from the "Advent Herald" for November 13, 1844.

J. V. HIMES, S. BLISS, & A. HALE,
*Editors.*

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"*To all who love the Lord's appearing.*

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us.—And first, as many are expecting from us a

## CONFESSION,

We are ready, in the language of the apostle, to "*confess* unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt

honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith.—With Adventists no reconciliation is needed:—they all understand how it is; but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

## A VINDICATION

of the positions we have occupied from the first, and which seems so contradictory to those of whom the scriptures (Dan. xii. 10,) have said "they shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

### 1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the *year* we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by cronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as

honest men, we proclaimed to the world that which we believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we cannot see how we could have acted honestly in the sight of God, and had a conscience void of offence towards men without so doing.

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Saviour's command to search the scriptures. We relied not upon our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multiform positions of our opponents, only confirmed us in our views. We saw that whether we were right or wrong, our opponents *could not be right*: and they had no agreement among themselves. The arguments of each were so weak and puerile, that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated, that however they might regard *our* opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled, has been so in its most literally minute particular.—While we had the opinions of the primitive church in its best and purest ages, to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant commentaries in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of time to which the fathers and reformers looked, as that which would witness the consummation of the Christian's hope, and usher in eternal realities. Also the arguments used against us, were often most irrelevant to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were brought forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines which was only a farther assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the *foundation of "Millerism."*

With such views of the question, WE SHOULD HAVE DONE VIOLENCE TO OUR OWN CONSCIENCES, AND BEEN HYPOCRITES BEFORE GOD, had we refrained from proclaiming to the world the TIME, as we believed, of the Advent of the Lord. We therefore determined to free our skirts from the blood of souls, by faithfully presenting to our fellow men the reasons of our hope, that we might by affectionate exhortations induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls.—And God blessed our labors. A few penniless men, as unknown to fame as were the fishermen of Galilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the forgiveness of their sins, hundreds of infidels have been converted, backsliders have been reclaimed, and Christians been made to rejoice in the coming Saviour; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work we surmounted obstacles, which we could not have hoped to overcome unaided by him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.

But the time—the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We saw also, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a TEST to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return, and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming.

Thus we continued waiting and expecting, with no definite time—and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still farther test to the churches, another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosiac law, which had electrified and aroused to newness of life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth—so that on

THE TENTH DAY OF THE SEVENTH MONTH

of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the Crucifixion of Christ, the Paschal Lamb—"our passover," was on the very day, though not the hour, as some have believed—of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave offering, and as the Holy Spirit descended on the day of Pentecost—the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate—as they would require a portion of this year [1844] to complete them—we could not resist the conviction that it was the true view of the time.

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readiness for the event. In this however, we had very little to do, compared with what we might have done, had we commenced at an earlier day. The work had been extensively done; yet we did all we could, and embarrassed ourselves by expending our means in the spread of publications explanatory of that position. But the alarm was everywhere made; the cry was everywhere given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were

still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, "yet forty days and Ninevah shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the *time* of Ninevah's destruction? No; he had only preached the preaching that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jer. xviii. 7, 8. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Doest thou well to be angry?" We thus have an instance on record where God has justified the preaching of *time*, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgement against this generation and condemn it, for they repented at the preaching of Jonah; but this generation have not repented.

We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief.—Had Abraham stopped to enquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me." No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would, had he withheld his son.

Relative to the seventh month movement, the "Advent Herald" for October 30, says—

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially effect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for his appearing, as it became a company of sinners to do, who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday the 12th inst., we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house and refused us even that privilege. The Mayor, however, unsolicited, promptly interferred, and expelled them. At our meetings on the Sabbath following, after the Tabernacle was filled, a dense crowd occupied the street in front of the building—many of them being enraged that any should believe in the Advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the streets was filled with the mob at an early hour; but the prompt interference of the Mayor and his efficient police, cleared the street, after sending a few to the watch-house. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the 1st day of the Jewish 7th month—the new moon being probably seen in Judea on the second evening from its change, when it would be one day and seventeen hours old, and which corresponded with 11 A. M. in Boston—strengthened us in our opinion that this must be the month.

In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith—to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed, in multiplying the copies of our paper of Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have

a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time. A little delay, is therefore, no cause for discouragement, but shows how exact God is in the fulfillment of his work.—Let us therefore hold fast the profession of our faith, without wavering; for He is faithful who has promised."

The "Voice of Truth" for November 7, 1844, contains some very important remarks, by JOSEPH MARSH, Editor. To all true believers who are now waiting for the Lord, the following will be like "cold waters to a thirsty soul."

## "OUR POSITION.

Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offence, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not *on that very day*, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID." †

* * * * * * *

"Let us faithfully do the will of God, for such only have the promise of knowing the doctrine, whether it be of God or not. And remember that the wise *shall* understand.

Our position now is just what it long has been, viz: To abide in the TRUTH AS WE UNDERSTAND IT. We calculate, by the grace of God, while we have ability, to BELIEVE, and PROCLAIM the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH, as we understand it. Because we have been mistaken *once, twice, thrice,* or more times, about the coming of Him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again. Neither shall we cease to read, believe and proclaim his precious word. No, no—we shall do no such thing. But, by his aid, [and we know he will give it] we shall cleave to his word with more interest than ever—shall try to love and obey our Lord better—look for him with more assurance that he will not suffer us to be disappointed many times more. And we have girded anew ourselves for the holy warfare, feeling no disposition to retire from the conflict, though thousands fall around us, so long as the presence of our great and unconquerable Captain is in the field, or until he shall give us an honorable discharge. We have no thought of drawing back to perdition; no, no, the crown is too near and glorious to entertain such a thought for a moment.

We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been "going out"—their faith is dying—the wise have no oil to spare."

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Thank the Lord he has not left us in darkness, nor brought us out into the wilderness to perish; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near. "But if *any* man draw back, my soul shall have no pleasure in him."

## OUR DUTY.

A thousand perplexing queries have doubtless arisen in the minds of many of the dear saints, relative to their duty at this perilous time. Let the word of the Lord decide the case; it will give light to all who take heed to it, until the day dawn. Read the parable of the ten virgins in Matthew xxv. The 13th verse tells what your duty NOW is. Watch, WATCH, WATCH, is repeatedly reiterated by Him who will soon come in all the glory of Heaven.

Read Luke, from verse 20, of chapter xvii, to 8th of chapter xviii; and as you read, "Remember Lot's wife"—that "whosoever shall

† So do we. The type (see Lev. chap. xvi.) in connection with the 2,300 days of Dan. viii, 13, 14, "justified us to expect" that on the tenth day of the seventh month, 1844, Jesus our High Priest, would enter the Holiest of all, to cleanse the sanctuary.

seek to save his life shall lose it, and whosoever shall lose his life shall preserve it"—and that God will speedily avenge his own elect who cry day and night unto him. This cry is now coming up before God, and will be speedily answered in the coming of the Lord. Also xxi chap. and 34. "Take heed to yourselves."

Read Hebrews x, 23—39, and especially remember to "hold fast the profession of your faith." This is all you can do now. "And cast not away your confidence." "The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him."

Finally, read Rev. iii, 7—12, and remember that the whole specially refers to our condition, and be sure and "*Hold that fast* which thou hast, that no man take thy crown."—*Voice of Truth.*

## EXTRACTS OF LETTERS WRITTEN BY BRO. WILLIAM MILLER.

"Dear Bro. Himes:—Be *patient*, establish your heart, for the coming of the Lord draweth nigh. For you have need of *patience*, that after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come, and will not tarry. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience.—For this will carry us to the coming of the Lord. 'Be patient therefore, brethren, unto the coming of the Lord.'—Jam. v. 7. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace, *patience*. But all that endure this last trial unto the end, the same shall be saved.—2 Pet. i, 4—11. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say that 'every vision faileth,' and therefore we have now need of *patience*, to wait unto the coming of the Holy One.—Then let us have *patience*, and exercise it; for we can see, this trial will bring *joy* and the hope of *glory*.—Rom. v. 2.—5. 'Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.'—Jam. i. 12. Hearken then my brother, is not the trial of our faith more precious than gold, and shall we not stand in this our last trial of our faith by *patience*.—'For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus."—Rom. xv, 4. 5. Then whatever was written, was for our example, who live in this our last day; let us then through patience have hope. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.'—Titus ii, 13.

We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has *SHUT THE DOOR*; we can only stir one another up to be patient; and be dilligent to make our calling and election sure. We are now living in the time specified by Malachi iii, 18, also Daniel xii, 10; Rev. xxii, 10—12. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it.—And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time they say 'they have no confidence in us.' We have now need of *patience*, after we have done the will of God, that we may receive the promise.—*Advent Herald, Dec.* 11, 1844.

Dear Bro. Bliss:—I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz:—What I thought of the experience we had in what was denominated the 7th month? And also—What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the *Herald*, if you should think proper.

1st, The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others, preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed—in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God—the deep and anxious feeling

of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts, and we should see the graves open and the loved forms of our relatives rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement.

I have a strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, wo trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see.—But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on brethren, I would not let go as long as we have one cord to hold on by, or one promise to support us. If we faint not, we shall reap in due time.

But you ask, why I do not show whether the probation of sinners is ended? I answer. It is a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by scripture; and first, Dan. xii, 10;—'Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' It will readily be seen by this text that before the end, the people of God must be '*purified, made white, and tried.*' Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, Rev. vii, 13, 14:—'And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of Lamb.' How can it be said that those made *white* 'came out of great tribulation, if in the next moment after they experienced the new birth, they are beyond all tribulation and trial? And in the first passage, the wicked are to do wickedly, and *none* of the wicked shall understand. Yet if *one* of these wicked is converted after the time specified, then the word *none* could not be true in fact. This must be in time, it cannot mean in eternity. Zech. xiii, 9:—'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, I will hear them; I will say, it is my people; and they shall say, the Lord is my God.' In this verse we learn that they are tried in this state, where they will need to pray. Malachi iii. 18:—'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' When shall the test be given which shall make us discern between the *righteous* and the *wicked?* The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. Rev. xxii, 11:—'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'—This text is perfectly plain and needs no comment; the 12th verse, 'And behold I come quickly, and my reward is with me, to give every man as his work shall be, shows that a little while before Christ comes, every character will be determined. 'He, that is, any one or every one who is *unjust* or *filthy*, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still. '*And behold,*' connects the sentence before, and what follows after, and is a caution

for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God has given them in their day of probation to perform. The eleventh hour was passed, and no chance for them to enter the Master's vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils.—See Matt. xx, 1-16.

Then this agrees with St. Paul, Heb. x, 36, 37: 'For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry.' After we have done our work, we have need of patience to wait for the Master, 'for yet a little while and he that shall come, will come, and will not tarry.'—I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month.—*Advent Herald.*

"I presume, brother Marsh, you have seen Bro. Hale and Turner's '*Advent Mirror*,' printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ.—Why say you? Read Luke xii, 36:—'And ye yourselves, like men that wait for their Lord, when he shall return from the wedding that when he cometh and knocketh, they may open to him immediately. You see his coming for which we look, is after the wedding.'

"Has Christ come in the sense spoken of, Matt. xxv, 10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those who were looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since: a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come."

"If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious.—They will knock and say Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James, says, v, 9. 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.' It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw, that there would be danger of grudging, or grieving one another, and warns us not to do it, lest we be condemned: for '*the Judge standeth at the door!*"

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise and grudge against his fellow servant. He that seeks to save his life now by conformity to the world, or worldly men, will lose it, and he that loses his life now, for the truth's sake, will find eternal life in a few days.

We are right in time, and the events we have looked for, will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and the foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and be at home.

Yours, in good hope that we shall be anchored in the harbor of the New Jerusalem quickly."—*Voice of Truth, Feb.* 19, 1845.

LOW HAMPTON, N. Y., March 15, 1845.

*Bro. Marsh:*—

What think you of Bro. Storr's letters. According to his reasoning, the opposers of the advent are right, and we are all wrong; for take away our definite time, and there is not a drunkard in our land that would oppose us. If we preach time from, as we believe, scripture testimony, is it a *lie?* Then anything we can preach of the future is, or may be a *lie*, and we ought to stop preaching at once. Again, if reading and trying to understand God's word is prophecy, then Abraham *lied;* for he understood God that he was to offer his son as a burnt offering on one of the mountains of Moriah.—Did he offer him? No. Well, then it did not come to pass, and Abraham was a false

prophet—he *lied*. Jonah, too, was on the "rock presumption," cut his boat and let it drift, then preached a *lie*. He had better gone to Tarshish the second time. But what is a *lie?* See the definition by Walker. I think Bro. Storrs has made a bad matter worse, and if his gourd in the east side of Philadelphia does not in the end fail him, he will not be as unfortunate as poor Jonah.—But I believe in the main, (I must, on his own confession except Bro. S.,) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and He will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that *time* has been the main spring, is equally as clear; and that if we leave out *time*, no mortal could prove that Christ is near, even at the door.

Yours, as ever, looking for, &c.,

WILLIAM MILLER.

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The following from the "Voice of Truth," shows the views and feelings of Eld. Marsh, and the Advent brethren generally, relative to Eld Storrs presumptous confessions. Certainly, if Eld Storrs was wrong in 1844, many of those who reproved him, are as wrong in 1850, and need the same reproof. We have room for but a very few of what the "Voice of Truth" calls "TIMELY AND APPROPRIATE THOUGHTS."

## SOMETHING WRONG AGAIN.

There must be a wrong somehow or somewhere, (we will not try to tell how nor where it lies,) in some of the published communications of our dear Bro. Storrs, since "the 10th day of the 7th month." We judge thus:

1. From the fact that those papers which have, and still do most bitterly oppose the doctrine of the immediate coming of Christ, have uniformly copied Bro. Storrs' articles, with manifest triumph and rejoicing, and in some instances high encomiums on the writer. They have been the most effectual weapons used by our opponents against our dear brethren and their precious faith and hope in the gospel. Most certainly the Lord does not employ *His servants* to manufacture and put into the hands of his *enemies* weapons to oppose *His truth*, and pierce to the soul his humble, faithful, afflicted, and believing children.

2. By this step, those who before were Bro. Storrs' avowed opposers and persecutors, have so far as we have a knowledge, become his warm friends and admirers. It is heard in our streets from the lips of the scoffer of our faith and hope; they say, Why don't you now give up your delusion, and follow your leader, George Storrs; he is an honest man; we admire his Christian honesty in his late confession and renunciation of Millerism.—Similar language to this is the fruit of the articles from Bro. Storrs, to which we refer. "By their fruits ye shall know them. Do men gather thorns of figs?" Certainly not.—Then there must be a serious wrong somewhere in the course recently taken by Bro. Storrs. Will he and others look at these things, and try timely to correct, and shun them in future.

We write with the kindest feelings towards Bro. Storrs. We have and still do love him as a brother: we have loved no one more. Hence it is doubly painful to speak as we do. But duty to him and others, and the bleeding cause of our rejected Lord, imperiously demands that we should not be silent. We close our remarks for the present with the following timely and appropriate thoughts from a recent number of the "Day Star," published by Bro. Jacobs, in Cincinnati, Ohio.

*Dear Bro. Storrs*.—A note of yours published in "The Morning Watch," of Jan. 30, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which prompts me to make a brief reply.

You say, that "after the *hurricane* which has swept over us," you "wish a little time to breathe and examine the latitude and longitude we are in," &c. In the next paragraph, "fixing on a *definite day*, or even a year for the advent to occur," you pronounce a "delusion." Here, it seems to me, you have rendered yourself just as incapable of examining the "latitude and longitude we are in," as the man who pronouces the lines of "latitude and longitude," on the chart, to be no such lines at all—mere "false" marks.

I would most heartily join you in "confessing" *our* mistake in the *event* to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of His word. That the path of the just is as a shining light that shineth more and more until the perfect day, and that His word is a light to our feet and a lamp to our path.

The preaching of the seventh month, or which is the same thing to me, the sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the Word of God has proved it-

self sufficient to keep some at least, of that number still loose.

Your figure of the "flat rock" in the ocean, to which we were directed to wait for the vessel to bear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting us there. With you I expected to have left it on the *tenth*, but was disappointed. Having "cut all loose," I *could* not get back if I would. For a few days I thought I should starve; but the God that sent Elijah food by the ravens, and Daniel his dinner in the lion's den, has not forgotten, richly to feed me upon *pure manna* every day since.

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come, Lord Jesus, O come quickly. My heart and my flesh cry out for the living God.

A clause in your postscript, also leads me to fear for you. "I am preaching CONSTANTLY at the Chapel in Juliana street, in this city." What can more effectually prove the language of the heart to be, "My Lord delayeth his coming," than when a man who has made every sacrifice to "fly in the midst of heaven proclaiming the hour of his judgment is come," can turn so far aside from his previous course of labor and suffering, as "constantly" to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.

Says L. D. MANSFIELD, in the "Midnight Cry" for Nov. 1844,

"I observed in the last "Cry" a *confession* by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong—it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God's work. If so, unless we had co-operated with Him, we should have "withstood God," and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them "to do good and communicate;" it was necessary that the *time* should be proclaimed confidently, and believed *firmly*, and of course if believed, men must give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who can doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was as necessary that the 10th should be proclaimed for the "midnight cry," as that '43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse of the parable shows that the day and hour would not be definitely known, although the people of God, knowing it near and continually expecting it, would not be overtaken as a thief, but would be found watching. If it be said: "God would not design a false impression to be made upon his people, I reply, he frequently makes men think they are about to die, and that other calamities are coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So in this case."

GEORGE NEEDHAM, in the Voice of Truth for March 19, 1845, says:—

"I am, and have been convinced, since the 10th of the 7th month, that our work with the world and the foolish virgins is done. I must deny that glorious movement as the work of God, or I can come to no other conclusion.—That, I can never do. How can we do them any good? The foolish virgins have gone to their old establishments, where they sell oil, and are crying to us to come after them; and the world are there with them, to buy a little oil, and shall we go to them with the hope of doing them any good? *Not lest we die!!*"

JOHN J. PORTER, in the Voice of Truth for February 5, 1845, says—"It does seem to me, that the proclamation of the 10th day of the 7th month is a very distinct way-mark to the kingdom." "It was the time that gave it [7th month message] its force, and produced the influence on the hearts of the people." "We *know* that a good work was wrought in the hearts of God's children at that time."

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## LETTER FROM F. G. BROWN.

WORCESTER, MASS., Nov. 15, 1844.

DEAR BRETHREN AND SISTERS.—The great God has dealt wonderfully with us: when we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awake us from our death-like slumbers to a knowledge of these things. How little of our own or man's agency was employed in this work you know: our prejudices, education, tastes, both intellectual and moral, were

all opposed to the doctrine of the Lord's coming—*we know* that it was the Almighty's arm that disposed us to receive this grace—the Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us—it is our hope, our joy, our all: the Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present, every thing *tries* us: well we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed, we are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day, how special the honor! how unspeakable the privilege.—And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! *We know* that God has been with us: perhaps never before this, has he for a moment *seemed* to depart from us? Shall we now begin like the children of Israel to doubt and to fear and repine, after he has so frequently and signally shown us His hand in affecting for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy us! the thought is almost blasphemous: away with it! Have we been so long with our Lord and yet not know him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause and wait and read and pray before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness and see not as clearly as heretofore, let us not be impatient, we shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land—I have no kind of fears of it, and I *will not desert* him before he does me; he is doing the work just right, glory to his name. Remember you have been sailing a long, long voyage, and you began to think yourselves pretty skilful sailors until you approached the home coast, when the Pilot coming on board, you had to relinquish the charge to him, and oh, how hard it is to commit all your precious cargo and your noble vessel into his hands! You fear, you tremble least the gallant ship should become a wreck, and the dear bought freight be emptied into the ocean! but dont fear, throw off the *master*, and like a good, social, relieved officer, go and take your place with the humble yet sturdy crew and talk over home scenes and endearments—cheer up, "all's well!" You have finished your work, and now be patient, and you shall receive the reward. Have you considered that to be partakers of the glory of Christ, we must be of his sufferings. What were *his* sufferings, but those you are now experiencing? truly we can now say, he was tempted in all points as we are. Have you noticed how perfectly for a few weeks past our sufferings have been running parallel with *His?*—Read the history of his last days, and you have *your own*, in kind though not in degree. Do you remember that he was *tempted* for forty days?, Where are you now? It was necessary that our "*faith*" *and* "*patience*" should be tried, before our work could be completed. We closed up our work with the world, some time ago, this is my conviction; and now God has given us a little season for self-preparation, and to prove us before the world. Who now will abide the test? Who is resolved to see *the end of his faith*, live or die? Who will go to heaven if he has to go alone? Who will fight the battle *through*, though the armor bearers faint, and fear and fail? Who will keep his eye alone on the floating flag of his King, and if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels. We must be in speaking distance of port. God's recent work for us proves it: we needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of Himself to his people. Don't dishonor Him, questioning whether it might not have been the work of man, for He will vindicate that and his word too very shortly, is my solemn belief. Do not be allured by the baits which may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope—they cannot be made to understand us. Let them alone. You have buried your name and your reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you falsely for Christ's sake. Pray for your enemies: do look straight ahead, lest your minds again become occupied with earth—its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher now; prayer, prayer is the best helper.—The next signal we have will be the final one. Oh, shall any of us be found with our lamps "going out" when the master comes? Oh, how impressive the Saviour's repeated admonition— ***Watch, watch, watch!!—Advent Herald.***

From the Voice of Truth.

## THE SEVENTH MONTH.

A Pilgrim band, with unaccustomed feet,
Set out to follow TRUTH. Then Wisdom smiled,
And pointed to a path that led far out
Beyond the dim philosophy of time,
And said, "if ye indeed will drink the cup,
Of which I drink, and also be baptized
With my baptism, then shall ye enter in
And tread the thorny path that follows Truth."
They bowed with one consent, and onward pressed;
And, as the pathway narrowed, cast aside
Their worldly happiness and each hindering weight—
Idols, and self and sympathies, and tears,
Nor looked behind to see how strangly far
They had advanced beyond each time-worn chart;
For on one side their feet dark waters yawned,
And on the other, still refining fire.

At length, the trial came, when wisdom sought
To test and purify their faith and zeal,
And seal them for the glory and the crown
Of righteousness. The day—the test hour—came,
They stood together, firm, united, free,
Upon eternal rock. The waves dashed round
And wildly threatened, while red lightnings blazed
And thunders rolled; and from the gathering shade
Strange voices whispered unbelief. Yet still,
Unheeded for a while, they braved the storm.

At length a murmur rose, and some looked back,
Astonished at their distance from the shore;
For still the land of Egypt was in sight,
Where the proud fanes of wordly worship stood,
And human policy, and ancient names,
Earth's wisdom, science and religion's form.
Then with a wild attempt their life to save,
*Some*, that had been the foremost in the train,
Rushed o'er the beetling verge of that high rock,
And loudly called upon the rest to turn,
And with confessions deep, give up at once
The FALSE pursuit. And now, while yet was heard
The echo of their voice beyond the wave,
In praise of Wisdom's consecrated path,
Their voices change, and desecrate that way,
Proclaiming Wisdom had not led them out
SO FAR from EARTH; but some strange wily fiend,
In Wisdom's garb. Ah, judge what sad dismay
Entered the trusting hearts of that poor flock.
Some cried, "and is it all delusion, then,
A vision *false*, to which my soul has bowed;
My sacrifice, and consecration, all
A shadow, wrong and vain?" Then Unbelief
Came in, and many sank in chill despair
Beneath the sullen waves, striving in vain
To reach the kingdom in some easier way.
But NOW, the third long watch is fully past,
And the dark mist that hung upon THAT ROCK
Is driven before the light of opening day.
What see we there? Bones scattered round its base,
Washed from the depths beneath. But turn again.
Upon its highest point, is seen a group—
A remnant—that unshaken, there remains;
Who still have kept their joy and confidence,
Though winds have rent, and raging waters drenched,
And earth, and hell, combined to drive them hence.
Yet there they STAND, held by a power unseen,
And wait a sure salvation from on high.
To them, what is reproach, or scorn, or hate?
Or the low ridicule of dying things?
What the last howlings of the storm to them,
When rest is just in sight, and Jesus calls,
And says, "come out of *tribulation, come*,
My suffering and my ransomed ones, COME HOME."

Philadelphia, Pa. C. S. M.

## LETTER FROM O. R. FASSETT.

PROVIDENCE, R. I., Feb. 11, 1845.

*Dear Brother Marsh—*

I wish to ask those dear brethren that question or deny the fact that the "true midnight cry" has been made, why it is that they are so much in the dark in reference to the *immediate* coming of the Lord? If they cannot tell, I would ask them, why it is that our opponents, who reject the truth of the fourth beast of Daniel being the Roman kingdom, can find no light as to what age Christ is to make his second advent? We all know that it is because they refuse to acknowledge the plainest and most distinct point in Daniel's vision.

* * * * * * *

In a similar position I fear some of our dear advent brethren are now placed, in regard to the last great movement among us. At one time they were fully convinced that *that* was the true "midnight cry." Now because they were disappointed in the character of events to be fulfilled at the time, they are now ready to forget all that God then did for us, and put it down as an error in judgment. Almost universally I find that such are completely in the dark in reference to the definite position we now occupy. They see clearly that all the great leading events in prophecy have been fulfilled except the coming of the Lord, the sitting of the judgment, and the restitution; that the signs that were to be precursors of these events, have in the main been fulfilled. That the church, in view of these facts, has changed her work and in fulfillment of prophecy is proclaiming the Lord's coming, Rev. xiv, 6, 7; Matt. xxiv, 45, 46. That the effect of this proclamation has been to separate a distinct class from the world who have taken their lamps (Ps. cxix, 105,) and are considered as virgins who have gone forth to meet the bridegroom. Matt. xxv, 1. Yet they refuse now, to follow this line of events farther, because they are compelled to admit, if they do, that we have indeed had the "true midnight cry"—a period which commences a new era in the history of the virgins, and is the most prominent feature in the parable. That such are in doubt in reference to where we now stand in the definite line of events, is seen by the manner in which they always express themselves. Thus: We are now in that circle of time, of four or five years, of which there is a dispute among chronologers, and we have a right to the whole of this disputed ground: hence, the Lord may come now, and perhaps not till '47; or that the generation spoken of in Matt. xxiv, 34, will admit of a construction like this, that the Lord has given us a territo-

ry of some six years yet, that may be safely occupied—or finally, that the Lord will come some time, and we are *some where* in the *last days*.

Oh, my dear brother, be careful that you are not overtaken as a thief, through unbelief and putting off in the future the coming of Christ, you will be found at last saying in your heart, *my* Lord delayeth his coming! Better err, if we err at all, in looking for this event too early. The question now arises, where are we in the fulfillment of this parable? Take your bible, dear brother, and follow me in the investigation of its main features.

1. The servant has given meat in due season, Matt. xxiv, 45 46.

2. The proclamation of the coming of the Lord has had the effect to start out ten virgins to meet the bridegroom. Matt. xxv, 1.

3. The first sketch in the history of their movements is, to go forth to meet the Bridegroom; but they are disappointed. The Bridegroom tarries, Matt. xxv, 5. This shows that the virgins looked for the Lord at a specified period, which was proclaimed by the faithful servant, and that period came without bringing the event they looked for, and they were left in doubt and uncertainty.

Have we now had this tarry? If the virgins were started out by the cry of '43, we must admit there has been. We ourselves have proclaimed this tarry, we published after '43, that *that* was the true tarry spoken of in Hab. ii: 1–4. We proclaimed every where "though the vision tarry, wait for it." This was interwoven in every discourse, and so clear did we see it at that time, that the professed church and world saw the correctness of our reasoning, and hence we labored with the same success as before. Shall we now deny that there has been a tarrying time?—Be careful, dear friends. God will judge you out of your own mouth.*

4. The virgins during the tarry were to slumber and sleep. Has this been fulfilled? We can all remember full well the lethargy that began to steal over us, during this delay of our King, and when we heard definite time again we were ready to make the same objections to it as the world. Perhaps we recollect that some of us in order to get rid of the conclusion that the proclamation of the 10th day of the 7th month was the midnight cry, remarked that we were not asleep; but God laid his mighty hand upon us and we were humbled in the dust to confess to Him not only, but publicly to the world, that we had been indeed in a slumbering state, (see Advent publications of September and October.) We have then also had this state of the virgins accompanying the tarry, and marks it as the true tarry of the Bridegroom to the virgins.

5. There was to be a cry made at midnight, —"Behold the Bridegroom cometh, go ye out to meet him." Matt. xxv, 6. Has this been fulfilled? We present the following proof that this, the "true midnight cry," has been made.

(1.) We have certainly had *a* cry if not *the* cry, and this *cry* bears all the characteristic marks of what *the* cry was to be. The *cry* was to be "Behold the Bridegroom cometh, go ye out to meet him." During the proclamation of the 10th day of the 7th month, this was the motto of our publications, and of our lips every where.

(2.) All that was to be produced by the midnight cry, was at that time effected—the virgins were to be aroused—this was fulfilled to the letter—the cry awakened the virgins, aroused the professed church, and astounded the world; there has been nothing like it, since the preaching of the apostles. If we deny that the Midnight Cry has been made, we must also deny that there has been a tarry, for the tarry was to be cut short by the cry. We must also deny that we have slumbered and been awakened by a cry; and this we certainly cannot do. Will you, dear brother, deny that you consecrated yourself anew at this period and studied your Bible with new interest?—If you did, in the name of my Master, admit that *the cry*, the true midnight cry has been made, and God will bless your soul; the same joy will be experienced that you felt on the 10th. If you will not confess it, you will still grope along in darkness and unbelief. If we question that the cry has been made, the devil would have you begin to question the whole course we have traveled.

(3.) Under this cry, too, the foolish are to make a demand on the wise for oil. What was the character of our meetings during this time. They were solemn and serious. There were confessions, repentance and a humility that we never expected to see.

The wise were to say we have only enough for ourselves. Have we forgotten the feelings that were common to us at that time? We felt there was an individual work for us to do. We hardly thought we had enough oil for ourselves. Oh, can we so soon, dear friends, forget God's dealing with us? We must admit then that the cry the Lord told us would be made has been fulfilled, inasmuch as it has produced all the legitimate results of the true cry.

* * * * * * *

O. R. FASSETT.

*Will not God judge, also, the writer of this article out of his own mouth? W.

B. Morley, in the Voice of Truth, for Feb. 19, 1845, says—

"But here was an apparent failure in this theory: the Lord did not come in '43; hence many doubted its correctness, and some abandoned it altogether. But the humble Bible student had his faith greatly strengthened by this disappointment. He saw in it a most exact fulfillment of certain prophecies, which could not have been fulfilled had the Lord come at the first point of time we expected him.

(1.) The vision could not have tarried.

(2.) The virgins could not have gone to sleep *after* they went out to meet the Bridegroom, unless he had tarried beyond the time they had reason to expect him.

(3.) The midnight cry could never have been made had the Lord come *before the "tarrying time;"* for there was no midnight to the virgins, neither could there have been, without first a delay of their Lord, the reason why they could not tell.

Hence our position up to the "tenth day," has been clearly foretold in the unerring word of the Lord. And since that eventful moment it has not been less clearly defined by the same infallible word.

We close with the following extract from the Advent Mirror, a valuable sheet recently published by brethren A. Hale and J. Turner, of Boston, Mass.

"Now we are prepared to ask. Does this parable give a history of the Adventists, or not? Did they not take their Bibles and go forth, expecting to meet the Lord in '43? Did they not then slumber and sleep? Have they not heard the cry, behold, the Bridegroom cometh, go ye out to meet him! and did they not then arise and trim their lamps? surely our history is a perfect fulfillment of the parable, and if so, they have their lamps now trimmed and burning, and are waiting their Lord's return from the wedding, or they have gone to buy.

If this is not our present position, then we have been wrong in every position behind us, for just such a path must be travelled by those who meet the Lord. If this is the position of the virgins, then the Lord may come at any moment, and must of necessity come quickly; but if this is not their position, the Lord cannot come till they arrive at just such a point."

Joseph Marsh, editor of the Voice of Truth, in the numbers for January, 1845, says—

"The Harvest.—We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Rev. xiv, 14–16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described, in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people; saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world.

The fall of Babylon, as described in verse 8, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches, which constitute Babylon, together with her own often repeated lamentations and acknowledgements, and the fact that God's people have actually come out of her, prove beyond all contradiction, that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the "synagogue of Satan." Rev. iii: 9. The habitation of devils, and the hold of every foul spirit, and cage of every uncleanand hateful bird. Rev. xviii, 2.

## 'GREAT SPIRITUAL DEARTH.

"It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction: for an affliction every one that loves Zion must view it.—When we call to mind how "few and far between," cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, "has God forgotten to be gracious?" Or, is the door of mercy closed?

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torchlights, bellowing at the top of his voice? O, he is a christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, *muffled* and *bustled*

as if nature had deformed her? O! she is a follower and *imitator* of the *humble* Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write.—*Circleville, Ohio, Religious Telescope.*"

"With such testimony as this, and coming from the source it does, who can longer doubt that the harvest of the earth is ripe? The evils referred to above are not confined to the neighborhood of Circleville; they are seen and felt in as great or more alarming degree throughout the land and entire world. The sickle will soon be thrust in. O prepare to be gathered into the garner of the Lord.—*Ed.*"

"VOICE OF THE FOURTH ANGEL.—This is the title of a small but valuable sheet just published by Br'n J. B. Cook and J. D. Pickands, at Cleveland, Ohio. The object is to show that our present position is that of prayer; and that when the saints in spirit, and with the understanding, cry day and night for the Lord to thrust in his sickle, the harvest of the earth will be gathered. We design to give their arguments at length as soon as some other matter is disposed of. The following note is all we have room to insert now.

"THE BIBLE A 'LAMP TO OUR FEET.'—Many ask 'why did you not see that the vision of the fourth angel must be fulfilled?'

"ANSWER.—We had not then got up to it. A lamp shines on that part of our path where we need to step next. It shines on and is a light to our feet only as we advance. 'We have a more sure word of prophecy to which we do well to take heed as unto a light that shineth in a dark place, till the day dawn.'

"By the light of God's word we are to walk; because we are in a dark world. Moral darkness now shrouds our path. Dangers beset us, and we are strictly charged to "watch," with our lamps trimmed and burning; especially as we draw near the end of the way. By watching we saw the apparent termination of the prophetic periods; we took heed and came right on. Then, watching still, we saw the tarrying time; and on we stepped, crying in a loud clear tone, to tell all just what the lamp showed us. Next we saw the 7th month. Ten thousand voices swelled on the breeze as we advanced to meet him.—'Behold the Bridegroom cometh.' * * *

"Br. Barry is with us, constantly looking, and fervently praying for the harvest of the earth to be reaped. Br. Mansfield has just left for Lewiston, strong in the same faith.

"Br. E. R. Pinney, Seneca Falls, Dec. 30, writes, "I leave this evening for Ithaca. I am inclined to the opinion that our campaign is a short one, and we should be up and doing. I think Bro. Pickands' cry is the true light, and I go out to give it in connection with Esdras."

[These leading men, Marsh, Pinney, Mansfield, Pickands, Cook and many others, were certainly in an error in giving the fourth angel's message, Rev. xiv, 14, 15, in 1845, for they had not given the third angel's message, in verses 9–12. But in taking that position they acknowledged a very important fact, that Rev. xiv, 6–18, contains, to use Elder Marsh's own words, "the history of God's people in this mortal state," "before being glorified."

It is universally admitted, that the flying angel of verses 6 and 7, represents the advent message to the church and world. If this position is correct, and no advent believer will doubt it, then it follows of necessity that the angels that "FOLLOWED also represent so many distinct messages of holy truth, to be proclaimed prior to the second advent. This natural, plain and correct position was taken by these leading men in 1845, and we defy them to show us where their position in this respect, was incorrect. We know that it was a correct position, and therefore hold it fast.

The above named persons erred in taking the ground that the second and third angels were fulfilled when the advent people left the churches in 1844. We all know that there were not two distinct messages then given relative to the condition of the churches and the importance of God's people leaving them; no, it was all embraced in one message. Every sermon preached or printed embraced not only the fallen condition of those bodies, but the call "Come out of her my people." It was the second angel's message. The time had not then come for us to see the third message; that was reserved for the saints in their trying, waiting time, since the autumn of 1844.

We thought that the last mark of the Beast was gone from us when we left the church, but how mistaken! We were still observing the first day of the week, as a sanctified day of rest, without one text of scripture to sustain us in so doing, no not one. If there is scripture testimony for Sunday keeping, will some one be kind enough to show it? History is plain, and the bible is plain, that the Sunday sabbath is purely a child of Papacy. It is THE MARK OF THE BEAST mentioned in the third angel's message. The second angel called us out from the bondage of the churches, where we are now free, and can hear and obey the message of the third angel, and exchange the mark of the Beast for the

Sabbath of the Lord our God. Happy exchange, indeed, to give up an institution of the Beast, for a sanctified, hallowed and blessed institution of Jehovah, as old as the world. See Gen. ii, 2, 3.

For holding this view, and for giving the third angel's message, we are published to the world, by advent papers and preachers, as fanatics and heretics. But one thing is certain, that those who gave the fourth angel's message five years ago, should be the last to charge us with heresy and fanaticism for giving the message of the third angel in 1850.

They preached that the harvest of the earth was then "RIPE," and were praying, not for sinners, but that the harvest might be reaped. That was a SHUT DOOR of the closest kind; for by it all those who have not come under the direct influence of the advent doctrine were shut out. We do not believe that the harvest of the earth is ripe yet; no, it will take the third angel's message to draw the line, and cause the final decision. During this message, the scattered children of the Lord, who have not rejected the former messages, may come to the light of truth, and be sealed with the seal of the living God. Some such, who were not brought directly under the influence of the "everlasting gospel," are now coming into the clear light of the third angel's message. Praise the name of the Lord.]

EXTRACTS RELATING TO THE CHURCHES, AND CHURCH ORGANIZATION.

Eld. Marsh, in the Voice of Truth for May 7, 1845, under the head, GIVE US A KING, says:

"While Israel obeyed God he defended and blessed them; but when they desired a king like the surrounding nations, and said, "Give us a king," God departed from them, or suffered them to follow their own wisdom; and the result was, a yoke of oppression was laid upon their necks by their king, who was given to them "in wrath and taken away in anger."

While the primitive church stood upon the foundation laid by Christ, obeyed his law, and followed him, they were humble, prosperous and happy; but when they began to lay other foundations, adopt other laws, and follow other leaders, the glory departed from them: they committed fornication with the kings of the earth, and soon constituted the "mother" whom John saw seated on the scarlet colored beast, drunk with the blood of the saints.

While the seceding sects were young, humble and submitted to Christ and his word, they were blessed, and proved a blessing to the church and the world; but when they patterned after the "mother of harlots," they, like her, "committed fornication," and became identified with mystery Babylon, that great city which reigneth over the kings of the earth.

From this fallen city, brethren, we have fled, in obedience to the command, "COME OUT OF HER." Let us not go back to her polluted temples, nor build one of *our own* after any of her patterns. Obey Christ and his word, and you have nothing to fear; but if you depart from him, like the examples before us, he will cast us off forever."

In the Voice of Truth for May 21, 1845, Eld. Marsh says:

"Finally, we object to the doings of the Albany Conference, because the proceedings as a whole, look like forming a new sect, under a sectarian name, instead of *coming to the order* of the New Testament, under the name there given to the true church. It looks like laying plans of our own devising to be acted upon in the *future* when we have in our possession the perfect economy of the Lord, by which we should be guided, and when we profess to be looking for his coming every hour."

Edwin Burnham, in a letter to Eld. Marsh, says:

"I am glad and rejoice in the stand you have taken in relation to the existence of creeds, &c. O, my brother, that is the simplicity of the gospel. Can we for one moment suppose it is a time now to be fixing up a creed for years, or even months, to come? Is this our faith? O I cannot, I cannot—I must not. What! the advent people have a creed? What! the advent people organize into a sect? O, brethren, do let us be consistent. Did not our enemies tell us that after our time passed—if it did pass—we should organize into a sect? What did we answer them? You who are disposed to organize and have a creed, answer it. Is Agag dead? are all the Amalikites dead? is all the spoil destroyed? Then what means the bleating of these sheep, and the lowing of these oxen from Albany? See 1st Sam. xvth chap.—Let us remember three things and overcome them. 1. The beast. 2. His mark. 3. The number of his name. Here is the PATIENCE and FAITH of the saints. Let the Gentile princes exercise their dictation, but let us not be so. Love as dear brethren, be kind, be affectionate. Little children, love one another."

[Let those who are acquainted with Edwin Burnham's present position and course, compare it with the above, and then judge who has departed from the "simplicity of the

gospel," and the pure meek spirit of the original advent faith; those who stand aloof from the "Advent Church," or Edwin Burnham, who is laboring to build up this new sect.

Those whose lamps have not gone out can see, and will see that those who have rejected the present truth, have departed from the simplicity of the advent faith, and have not the sweet spirit that attended the proclamation of the first and second angel's messages, and which called forth these living testimonies from the leaders in the holy advent cause.

We hope and pray that these testimonies may inspire the hearts of God's dear children with stronger faith and brighter hope, while they obey the divine injunction—"call to remembrance the former days."] W.

## THE DOCTRINE OF PROVIDENCE.

BY J. B. COOK.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven." Matt. x, 29–33.

The Blessed Redeemer informs us, in this connection, what his servants may expect from this world. "Ye shall be hated of all men, for my name's sake." "If they have called the Master of the house Beelzebub, how much more, them of his household." Fear them not, however, for their agency is limited to this world—to the body. Nothing that befalls you is beneath my notice,—Nothing you suffer is overlooked. No sacrifice will be unrewarded. A prophet's and a righteous man's reward may be yours; because those who receive them as such, obtain their reward, and "whosoever shall give, to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, *he shall in no wise* lose his reward." ver. 41, 42.

Every thing as important as your murder, or as minute as the falling of a sparrow, or the pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you shall occur "without your Father." Whosoever, therefore, believes this, and will lose his life for my sake, shall find it. Whosoever, in view of opposition and reproach, will fearlessly "confess me before men," I will own and honor, "before my Father, in heaven."

We have here, a most impressive statement of the doctrine of Divine Providence, and Divine guidance; for nothing less important than the numbering of the hairs of their heads, can well be conceived. The assurance is adapted to encourage faith, and dissipate all fear of erring man.

This doctrine of Providence seems to be apprehended by, but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite cannot comprehend the infinite. The creature cannot attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to grasp the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. "It is high as heaven, what can we know, deeper than hell what can we do, the measure thereof is longer than the earth and broader than the sea." We may, however, believe in God, and in his Providence; we may see that part of the ways of God which belongs to our time, and concerns our duty and destiny. It is ruinous, not thus to believe.

There are fewer still who have any just appreciation of the revealed object of God's Providence. It is, in its loftiest range and minutest supervision, to carry forward and carry out the purpose of Jehovah. Eph. i, 9, 10. Having made known unto us the mystery of His will—that in the dispensation of the fullness of times, He might gather together in one, all things in Christ.

Divine Providence is Divine oversight—Divine care, or administration over this and other worlds—angels, men and devils. Its object is to lay every creature and every agency under contribution to his all comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation—making each and every event "work together for good to them who love God." The channel in which this mighty, ever heaving tide of cause and effect, purpose and accomplishment flows, is the "sure word of prophecy." Prophetic truth is the track on which Jehovah's providential chariot has ever rolled.—On this track it will roll, till it reaches the grand depot. By taking heed to the "sure word of prophecy," we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tend-

ing. By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last, —the first Advent,—the apostacy,—the rush "to and fro" with increase of "knowledge" which was to characterize "the time of the end,"—the series of "signs" by which we may "*know*" our Lord is nigh,—the preaching of the faithful and the unfaithful servants,—the going forth, the tarrying, and the subsequent midnight cry, then they are yet to come; but if these events are matters of historic record, then we cannot, in the light of reason or revelation, look for them amid the developments of future prophetic fulfillment.

Prophecy is history in advance. History is the record of prophecy fulfilled. All the great kingdoms of the earth, with their greatest changes,—the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the fact that we have in the progress of Providence, passed Babylon, Persia, Greece and Rome,—the first Advent, and the predicted revolutions of the fourth empire, save one, which terminates its dreadful career. Thus all history, as well as scripture, proves the declaration of the prophet of God. "*Surely the Lord will do nothing, but he revealeth his secrets to his servants* the prophets." He unscales the prophet's eye, and opens to his view coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No, when the event has been recorded, it is, like the Deluge, in the past. There is no second series of the four great empires,—no second first Advent, nor time of the end nor midnight cry. "As for God, his way is perfect," therefore he never mends his ways. He fulfills his word at once, and it is done forever. The prophetic sketch is sketched correctly. All the events of history harmonize with it. In the order of sequence, in time and manner, they all transpire as pencilled by prophecy. The history of those nations which come within the range of prophetic vision, attests the truth of the scriptural doctrine of Providence. The heathen, and all our race are comprehended within the range of those prophecies which relate to the consummation, but up to that period, prophecy, more immediately, if not entirely, relates to those nations whose history is connected with God's people.

1. We will take a brief survey of the field and scope of Prophecy. This is the theatre of Providence and the theme of history. The grand, the parent prophecy, the germ of Jehovah's revealed purpose, the mother text is in Gen. iii, 15. The seed of the woman shall bruise the head of the serpent—crush his power. In the more full expression of this prophetic truth, it is affirmed that: "for this purpose was the Son of God manifested, that he might destroy the works of the Devil." Redeem this world from sin and the curse, and fill it with glory and God. When "Death and him that has the power of death" will have been destroyed, not a scrap left. When all corruption shall have fled into hell to be forgotten, and *every creature* in earth and heaven, and under the earth shall join in the song of salvation, then all will be "very good," as God made it, God will again dwell with men, and they will be immortal.

Though God gave his fallen creature man, this assurance of triumph over the tempter, and a typical service called sacrifice, to embody the great truth in their worship, so that none could worship but by calling the promised deliverer to mind; yet, in process of time, all had corrupted their way, save one man. The Deluge then, became a means essential to the attainment of the end, which God had revealed. To prevent the universal putrifaction and perdition of the race—to counteract the tempter and prevent his triumph, Jehovah poured a flood around the world to wash it of its pollution.

Then again, after the flood, when mankind forgot alike God's judgments and promises and claims; and under the guidance of Satan were tending to the same state with that of the inhabitants of the old world, it became necessary for God to interpose. Having pledged himself not to allow another deluge, he gave up most of the world to their chosen way,—to fear and serve the Devil, their chosen god; hence they do not come within the range of prophecy, except for destruction. God Almighty chose Abraham his friend and servant. He separated him from the mass of mankind, to be the head of his household,—the household of faith. The ordinance of circumcision, was the token, and the memorial of their separation to be God's peculiar people. Their sojourn in, and deliverance from Egypt—their miraculous preservation in the wilderness—their wonderful history in Canaan, in which God seems ever to have his eye on his promise and pledge to Abraham,—their dispersion and otherwise unaccountable preservation to this day, according to prophecy, proves, that there is a Providence. A special, as well as general supervision which God

extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolutions in the Roman empire, the apostacy, and the changes in the Christian church, is fully sustained by the records of Providence. The field of prophecy has been the theatre of Providence.

The prophecy may be regarded as a *conception* of the specified event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "the set time," then every event, as minute as the falling of a sparrow, and everything as vast as the dissolution of an empire, or the destruction of the world, will, by the direction of Providence, concur to give *it birth. To such events, there are no abortions.* No counterfeit fulfillments. They are absolutely unique in their character. Each predicted event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires—as the first Advent from the Second. We can no more *confound them*, (though we may be ourselves confused) than we can confound the earth with *its* central Sun—or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. "Are not two sparrows sold for a farthing? Yet not one of them shall fall on the ground without your Father." "Fear not, therefore," ye willing servants of the Most High. God's plan does not contemplate the giving of you up to the delusion of the Devil. "*Ye are of more value than many sparrows.*" "But thou, Israel, art *my* servant, Jacob whom I have chosen. The seed of Abraham, my friend, I have chosen thee, and shall not cast thee away. Fear thou not, for I am with thee." Isa. xli, 8. Who as I, shall call, and declare it, and set it in order for me, since I appointed the ancient people? The things *that are coming*, and shall come, let them shew unto them. Fear ye not, neither be afraid; have not I told thee from that time, and declared it?—Ye are *even my witnesses.* Is there a God beside me? No, for even Jehovah himself says that He does not know of any. Isa. xliv, 7–8. The prophet, in harmony with the great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who "hath set in order," and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses." We testify His existence and point to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognize his all comprehending agency. We "leap with joy," when, with this evidence that we are his witnesses, we hear Him saying "Fear not."—"The very hairs of your heads are all numbered." Such are brethren to Paul "not in darkness." They having got, can give "meat in due season." Having Christ, they can confess him "before men."

Those who know not God, either in his prophecy or Providence, are not his "witnesses." They cannot be the "Israel" whom Jehovah cheers on to achieve the victories of faith. Such may tremble for their reputation, vie with Jesuits in their energy and policy to get the "honor that cometh from men;" but he "who is not with me is against me," saith Jesus. The Jews 1800 years since could not deny the facts occurring around them, nor durst they deny the prophecies; but they denied that the facts in the life of Jesus fulfilled prophecy. Thus they were not God's "witnesses." The few despised disciples who saw the hand of Providence fulfilling prophecy, *were* God's witnesses. Messiah assured *them* that they had nothing to fear from death or Devils." John x, 28. That people who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith. Then they were in his way, and the wheels of Providence must either stop, or they be crushed by its onward revolutions. Just so now. The professing churches having taken their stand, denying that Providence is fulfilling prophecy, connected with the second Advent, (though they can neither deny the prophecies of such events, nor the facts of their occurrence) must and will perish, as did the Jewish nation. All the evidence which God grants is given, when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and "wrath to the utmost" will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful. Matt. xxiv, 51; 1 Thess. v, 3; 2 Thess. ii, 10–12.

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognize prophetic fulfillment up to a certain point in our history, and then deny it in those events which are most manifestly, in time, order of sequence, and manner of occurrence, just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both prophecy and Providence, up to their own age, and history. This, the folly of the Protestant church, they recognize both down to this generation; but from

that point they seem blind as bats in the day time. Now shall Adventists come on, be witnesses for God, and "confess" Christ only up to '43? *Did either prophecy or Providence stop there?* Or has Satan steered the ship over the shoals, at the tarrying,—up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamor as he shoved through "the shut door," and got the whole of his crew where they cannot hear, or much regard, the evidence of opening Judgment! It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the churches, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every such soul; "for whosoever shall deny me before men," saith Christ, "him will I also deny before my Father who is in heaven." O Lord we will "confess" thee in thy Providence, and when predicted events occur, we will, by thy grace, *witness for thee.* Amen!

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is that THERE ARE NO AGENCIES ADEQUATE TO GIVE BIRTH TO PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOYS; *consequently, when they occur, we may know without a doubt, not only that they are a fulfillment,* but also that *God has done it.*

The Jews said that the wonders they saw were wrought by Beelzebub. The church affirms that the advent movement "is of the devil." Some "adventists" who would not venture to say that Satan guided those who preached the hour of God's judgment in '43, and the midnight cry in the autumn of '44; yet they do not confess Christ—his word or Providence in it. Now we may as well be candid; acknowledge the Providence of God in it, or deny it. If the Arch Apostate be allowed, at the predicted time, and in the recorded connection of events, to get up a counterfeit fulfillment, then what ground is left for faith? We may never be confident that the word of God is being, or has been fulfilled: consequently unbelief may not be sinful. Nay, why would it not be praiseworthy? It is both rational and *right,* to doubt, where there is good reason for doubting, as rational and right as to believe where there is reason, to believe But we maintain, with all our might and mind, that there is not in the scriptural doctrine of Providence any ground at all, for doubt. When the most unimportant events transpired in the life of Jesus, according to prophecy, they were recognized as *the fulfillment.* Taken together, they were regarded as proof positive, that Providence had put its broad seal on his Messiahship.—The time and circumstances were not, however, more correctly sketched than is the time of the second Advent, or the events which immediately precede and introduce it.

If the events referred to have been witnessed, even though they be as unimportant in human esteem as the parting of our Saviour's raiment, or his burial in a rich man's tomb, it is the fulfillment of the prophecy. God in his providence has done it. We have got beyond those way marks on the prophetic track. They can never be witnessed again; God's word is the truth—the truth is the agreement between his word and the event, as brought out in Providence. If the word names it but once, and Providence produces it, or allows it, twice; then there is not an agreement. Should Providence grow "slack as some count slackness," let Satan get the start and counterfeit the event, agreement would not exist; because the prophetic word notices *no counterfeit,* with the genuine event. But we affirm on the highest and best authority, God's "*word* IS TRUTH." The events of Providence must agree. There will be no repetitions, or false fulfillments, where none are specified. When a predicted event occurs it is genuine. We are bound to believe "without doubt or wavering" There is an ease, a naturalness, a Divinity about them, which walls off all cause of doubt. It is true doubts arise, but they spring from a source entirely disconnected from the prophetic fulfillment,—from the heart.

Let us illustrate by several recorded events, in which the principle, or doctrine, as stated, must be acknowledged, just as far as the Bible is allowed to be true.

1. We notice the creatures, "of every kind," which went into the ark with Noah. The Patriarch was told, yet seven days I will cause it to rain on the earth. "Come thou and all thy house into the Ark. Of every clean beast *thou shalt take* to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep seed alive upon the earth." This was the plan revealed 120 years before; but did Noah set traps to catch the birds? Did he make yokes, and harness, for the mighty lion and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labor than to have erected the Ark!! THEY CAME, and "went in two and two unto Noah, into the ark, the male and his female, as God commanded Noah." They seemed to have come in one day; because "the waters of the flood were upon the earth," after seven days. Their entrance was as

*natural as that of Noah himself.* They came spontaneously like the subsequent descending flood. This event was as great a miracle as the Deluge, and was adapted to sustain and settle the faith of Noah's family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah's hand. The event occurred at *the right time.* God's Providence concurred with Noah to fulfill his word. That cannot be counterfeited.

2. Joseph was informed by God that his brethren who hated him should do him reverence. Gen. xxxvii, 1–9. As they were, in vision, binding sheaves in the field, his sheaf stood up, and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream how it could be done—much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the Ishmaelitish caravan was to pass on their way into Egypt. Joseph must, in order to obey his father go to Dothan; and the caravan come, *just in time* to take him from the murderous hands of his brethren. Then all the events clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan and compelled the sons of Jacob to go down into Egypt and bow to "the Lord of the land," occurred in Providence, as if they were so many means to accomplish the end,—fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the fulfillment, complicated and apparently counter, as were many of its parts, does not stand isolated. Its admirable parts are themselves but a part of God's great plan of Providence—a few links in the golden chain which then connected the past with the present, and stretched on in its influence, into the future. It was all comprehended in the prophecy made to Abraham, concerning his prosperity. Joseph's history was to previous prophecy, as the woof to the warp.

3. The deliverance of Israel from Egypt furnishes a striking illustration of the doctrine of a special Providence. Moses was not murdered according to Pharaoh's decree; but nourished by his own mother. Nay, the author of the decree or his daughter, *paid her wages for her maternal caresses.*

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfill prophecy, save such as God employs. Isa. xliv, 24 to xlv, 4. When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God's Providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed on it. It never recurs.

An apparent exception may be suggested, from the false christs, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine, because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.

III. Let us notice the more important reflections suggested by this subject.

1. God has magnified *his word above all his name;* therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though it bear God's name. Jerusalem, the Temple and the chosen seed, must *perish*, sooner than a "jot or tittle" of the word should fail. Those attributes of wisdom and goodness and justice and mercy and power which have secured a fulfillment of the "sure word" thus far, are all pledged to accomplish every minute, or grand prophecy relating to the consummation. *God in his word specifies each event. His people drink in the Spirit by believing the word—they yield themselves up to his guidance, and the Providence of God concurs, then the event transpires.* There will be nothing in all time like it. Should any combination of agencies attempt a fulfillment, it would be, like the false christs, out of the predicted time, and out against all the arrangements of Providence; hence, they could not succeed. The prophecy relating to the Turks is an instance of the steady purpose of Providence, to allow no agencies to impede his purpose. In their rise they prevailed in spite of all crusaders and all christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers are in unholy league to sustain them. It is then, clear as scripture fulfilled can make it, that there are no agencies which can counterfeit or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence *must be recognized in it,* or we be convicted as, so far, infidels.

2. Many "confess" the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself,—identified with himself,—the transcript of his own mind. He must, to "honor his word above all his name," maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing two thousand four hundred years ago,—and come down the track of prophecy. We find the four kingdoms, the first Advent. The apostacy, the taking away of his dominion. The progress of "knowledge" in "the time of the end," the signs in "this generation" which shall not pass till all be fulfilled. the preaching of the faithful and unfaithful servants. The going forth to meet the Lord. in the light of the prophetic periods, and the fulfilled signs of his coming,—the subsequent tarrying, the midnight cry, and the clamor about "the door," and the going without the camp, bearing his reproach, have transpired in the time, order and manner, in which they are noted on the prophetic page.

Let us mark the series in the parable, Matt. xxv, 1–10. The preaching of the time, and the signs, *was sustained by most marked interpositions of Providence.* The earthquake, which rocked half the earth. The comet's trail extending across half the heavens.—"The fearful sights and great signs from heaven." "Signs in the Sun, and in the moon and in the stars." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." This was the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand. This class of events greatly confirmed believers in their *going forth* "to meet the Bridegroom." Learned ministers and learned unbelievers confessed the plausibility of our scriptural argument. The unlearned and unreflecting could see the natural signs, and feel the beating of the public pulse. Thousands and tens of thousands trembled, though unconverted still. The mass of mind was, to say the least, as much affected, as 1800 years since, by the interposition of Providence to bring out the day of Pentecost, "according to the scriptures." Now Mark! *Some body, or some thing, did these things, at the time specified "in the vision" written on tables.* It was a freak of nature,—chance "mesmerism, human influence," the Devil, or else in accordance with predictions of Jesus. If the last, then we had the right time. God put his broad seal on it. We did "understand" the periods. The vision did "speak and not lie." Amen! This providential interposition did not take place in '42 nor in '44; but *in that very year to which the prophetic times pointed. In the year when "the virgins took their lamps and went forth to meet the Bridegroom."* It was in 1843. Amen.

Then during the tarrying, which occurred against our will, the midnight cry was raised. We echoed, "Behold the Bridegroom cometh, go ye out to meet him." From the periods, tarrying, and the types, we concluded that "the set time," was the 10th day of the 7th month. The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary, was *the* time, to expect the Antitype of all these rights. Then, those who are characterized in the promise of God as his people, those who, like servants were waiting for their Lord, who looked for and *loved* the appearing of Jesus, yielded themselves up to the scriptural argument. They found the Spirit and the Providence of God concurring most manifestly to give the midnight cry.—Amid the signs of these last days, nothing like this occurred till after the tarrying. Nothing like it has occurred since. The cry was given at the *right time*, so far as could be ascertained by a prayerful, critical study of the word. It came in the *right place*, in the series of prophetic fulfillment. The preceding and accompanying circumstances of Providence, favored the mighty spiritual movement among believers, and the cry was borne on every breeze, till it reached and arrested every ear. *The leading events in the parable have become history*, as really as any that are found in the prophetic track of Providence. I know that it is an easy matter to "deny" Christ, or he would not have been denied, when He, himself was the preacher, and Providence the expounder; but these events are certainly as important as the place of Messiah's birth,—his going into Jerusalem in triumph, or being buried without a "bone broken." They have all the marks of God on them that you find on those, which have been witnessed, in other ages of prophetic fulfillment; and seeing a sparrow does not fall on the ground "*without our Father*," these did not transpire, but under the direction of His Providence, to fulfill his word;" because that "*cannot be broken*," either by chance, or mesmerism, or Satan.

My brethren, let us confess Christ's truth in the Parable, confess Providential agency in the corresponding events, as they have trans-

pired before our eyes. Come what will, deny who may, let us be witnesses for our God and Saviour. He "set in order" and "declared" this series of events. I confess a perfect fulfillment. Amen.

3. By the "word of God, quick and powerful," in the Midnight cry, we were cut down as the harvest. True, we are in "the field," which "is the world;" and the breaking up, with the varied trials about the shut door, may complete the threshing and winnowing, as taught in the figurative harvest. Astonishing! how the chaff flew!

Now, whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed,—dare not deny that His word, more stable than the world, means something; especially when expounded, and the exposition written out, by the finger of Providence.

4. Those who deny that God has fulfilled his word in the Advent movement, might be compelled to deny his agency in the whole series of prophetic fulfillment, back to the time of Cain's fulfilled curse, and driven off beyond infidelity, into Atheism! They would have us not only Infidels, but absolute Atheists. Infidels "confess" God's Providence. These would have us deny it.

It is, however, as irrational as unscriptural, for the preaching of the hour of God's Judgment, and the midnight cry did not require the slow process of "the societies," sending out their salaried slave-like, lazy agents. It was done naturally, spontaneously and successfully, like the entrance of the lion, the leopard and other creatures, with their mates into the Ark with Noah,—with an ease and naturalness, which has ever characterized prophetic fulfillment. Joseph's brethren did him obeisance, willingly.

We are now in our Advent experience, where Noah was after the animals entered the Ark. This Divine interposition was to him *the crowning testimony!* He knew that God was with him, and this was security enough for faith. So the predicted events, occurring in the Advent movement, *prove the presence of God by a special Providence.* We "confess" the promised presence and agency of Him, who confirmed Noah's faith, by interposing to fulfill his word. We know that our God, who has guided, will guide those who concur with his Providence to fulfill his word, connected with the Advent of Christ, *into the kingdom.* Doubts to the winds now. Hallelujah!

5. Some, however, object to the idea that God has any direct or determining agency in these recent events, because those who believe and concur are unknown to fame or philosophy. They seem to imagine, that it is too small business for God to meddle with. They are so ignorant as not to know, or so infidel as not to believe, that a sparrow does not fall "without our Father."

Others reject the scriptural doctrine of Providence, in our recent experience because the midnight cry was so limited. They forget that the ministry of Moses,—of Messiah,—of the Reformation was too limited to meet the demands of skepticism.

But the grand objection is based on our disappointment. You were deluded. God's Providence did not produce the events of prophecy, because your expectations were not realized. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. The question of our disappointment is distinct from that of prophetic fulfillment. In Matt. xxi, we have an illustration. The blessed twelve and the shouting multitude were on the tip-toe, of expectation. They thought that His entrance into Jerusalem according to prophecy, was *the* time, when he would take the throne. They were disappointed, because they misconceived, his design in fulfilling that predicted event. The prophecy was, however, *just* as *really fulfilled*, as if they had correctly conceived God's purpose, and realized their expectations. The disciples were extremely disappointed and distressed at the crucifixion. "*They were glad*," *but still disappointed*, in his visit to them after his resurrection. Those disciples were enabled to correct their mistakes by the Providence of God. So can we, who believe.—The disciples' mistake did not destroy discipleship. It was piety in them, to desire the Kingdom and honors of Christ. Their mistake, resulting from their limited knowledge, or capacity, did not destroy their piety. Just so with us.

6. It has been said with reproachful sarcasm, you "can not be disappointed!"—As if we held on from sheer obstinacy, or from an assumption of infallibility. But no, we say that God's Providence, fulfilling his work, is not to be belied. His Providence never concurred with his people, at or near the right time, to make a false fulfillment. The idea would be a *libel on God.* It would give the lie to all he has revealed of his Providence—or promised his trusting obedient people. We confess our mistake relative to God's design in those prophetic accomplishments. We stand corrected. Conscious of our fallibility, we cast ourselves on Divine infallibility. Amen!

Those who reflect on us, seem not to see themselves. They assume that *their conception* of the Advent must be realized; as if their theory of prophetic fulfilment was more trustworthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despised disciples, by Providence and prophecy, they stood on their "original faith." Messiah must come according to their conceptions. There they stood, in a fixed position, till "their house was left unto them desolate." The disciples on the contrary saw scripture being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a "disciple" however much despised.

7. All attempts to re-adjust the prophetic periods is labor worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of Infidels. The Infidel had common sense, if not scripture in his remarks to Bro. Miller. Bro. M. cannot answer him but in harmony with the Bible doctrine of Providence. The integrity of God's word is fully maintained, if it is being fulfilled. This shuts the mouth of Infidelity; but to admit that the doctrine of Divine Providence, and the promise of Divine guidance, must give place to mistakes of chronologers, exposes us to its loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: "I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is *not in my power to rectify it.* I must leave that with God. The mistake was of precisely the same nature of that of the Holy Twelve, and others, Matt. xxi: 4. They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook our Lord's design in that fulfillment. *It was however a fulfillment.* So in our case precisely, God's will was done.

Our experience, in this respect, harmonizes with that of God's people at every epoch in our world's sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. Ex. v, 21–23; Matt. xxvi, 56. The disciples all "forsook him and fled;" yet even in that they fulfilled, Zech. xiii, 7. They had inadequate conceptions of God's revealed plan, Luke xviii, 31–34, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the *manner*, in which he would accomplish them. Then to maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, *after God's Providence has proved us not so*, evinces that "pride which precedes destruction, and that haughtiness which goes before a fall."

8. In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. His plan comprehends agents voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scene changes—the actors appear and perform their part, and the entire movement in the theatre of earth, proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been acted, the *finale*, will soon open on our astonished or enraptured vision. "The righteous will be saved. The wicked will be damned, and God's eternal Providence approved." Amen and Amen.

O, Lord, give us grace and we will "*confess thee before men.*" Be "witnesses" for thee, —that thou "hast set in order" from ancient time, "and declared it!" No agency can defeat or derange the "order" which thou hast declared. When the predicted events occur in the prescribed "order" we confess the truth of Jesus. It does not occur "*without our Father.*" It does take place by the direction of Providence, a present God. So it will be till our Lord appears in Glory, till his people also "appear with Him in Glory. Hallelujah! Praise ye the Lord!! We are "not orphans," not left comfortless. *He is present*, fulfilling his word. And now having passed the introductory scenes, Glory will open. All who have not "cast away their confidence" shall be glorious like their Lord, through a blissful immortality. Amen!

My "confession" is not then an "apology" to the world; but a continued acknowledgement of Christ. This is the word of my testimony. We overcome by the blood of the Lamb and the word of our testimony.

9. Finally, as Noah knew that God was with him, when he saw the creatures coming "two and two" unto the Ark. As Joseph knew his vision to be from God when his brethren were bowing before him. As Moses' mother and David's friends knew that God was with them by a fulfillment of his word. As the Apostles knew Jesus to be the Messiah, by events, and his works, *according to scripture;* so we *know*, without a doubt, that the Advent movement is Divine in its origin.

Divine in its progress. Divinely glorious will it be in its results. Amen!

## SHUT DOOR.

My space will only allow me to say a word on the interesting question of the shut door in Matt. xxv. I believe in that just as I do in the whole representation, of which that is a part—as expounded by Divine Providence.

If the infidel ground be the true ground—if the advent cause be unworthy of Divine regard—or the advent people (though distinctly described by Divine promise,) unworthy of Divine guidance—or if this be not the era to expect the preparatory scenes of the Second Advent, then the writing out of the 'vision,' the tarrying, the midnight cry, the failing light of the foolish, (those who felt ashamed of their guide, or their trust in God's word,) and the clamor about the shut door, is all a mere flash in the pan. There will be *no* Second Advent now or soon.

But reverse all this, if the believer's confidence is *well* founded—if the Advent cause and people be worthy of Divine interpositon, or this the era to expect the Lord, then, we are down through "the shut door" in that representation of Advent History. My language to many has been, I believe in the shut door just as you have *experienced it.* Precisely so. This state of things since "the cry," has not occurred "WITHOUT OUR FATHER."

## MIDNIGHT CRY.

Bro. Galusha says that we should not make the parable go on "all fours." Now just listen, my brother! Would you, as many do, give all the legs to the cry, and keep *it* going, and going for ages, and believe to be going still, while the other parts have not a leg to stand on? No, that would rend it limb from limb. All parts must have legs to go alike, or it could go only to pieces! Am I mad, or you mistaken?

Again: Others make "the cry" in the parable sufficiently important to call in the agency of the Arch Angel. They place it among the grand and dreadful scenes of the actual Advent of the Son of God; but they think the *other* parts are too trifling for God or *man* to meddle with. *This method* of exposition may as well make it mean "the man in the moon!" If this will not answer, shall the parable be believed, as unbelievers believe in the second coming of our Lord—make it mean things in general and nothing in particular, according to their fancy? No, no, you cannot. Well what alternative have I but to believe the different parts to be important, if not alike important in the *fulfillment,* as it is in the prophecy! Here's a man about Boston, who told me that I "*once* had common sense." Do you, my brother, think it has forsaken me here? Come, speak up, and tell me.—*Advent Testimony.*

## THE SABBATH.

BY J. B. COOK.

"*I was in the Spirit on the* LORD'S DAY," said the beloved disciple. "The Son of Man is *Lord also of the Sabbath Day,*" Matt. xii, 8. Now setting human opinion aside, and taking "Divine testimony," I ask what day is "the Lord's Day?" In Isa. lviii, 13: the Sabbath is by the Lord, called "*My Holy Day.*" The word employed to designate the Lordship of Messiah is frequently used for the Divinity, without distinction of Father and Son. The Lord's Day is clearly, from this testimony, the Sabbath Day. It did not end with the Jewish dispensation; for we learn from Isa. lvi, 1—7, that it was to be observed by the sons of the stranger—others beside "the outcasts of Israel." Gen. ii, 1—3; Ex. xx, 8—11; Matt. v, 17—19.

Every enactment relative to the religious observance of the first day *originated with the Pope,* or Potentates of Rome, and those who, in this matter sympathize with them; but every enactment that ever ORIGINATED IN HEAVEN, relative to the keeping of the Sabbath *confines us to the* SEVENTH *day.* The seventh day is "the Sabbath of the LORD OUR GOD."

My space will not allow me to adduce the historic testimony; but the above I solemnly believe, is the exact truth. From the twelth to the fifteenth centuries we trace the efforts of the Man of Sin, to set aside "*the Lord's Day,*" and introduce the first day—the day on which the European nations had been accustomed to idolize the Sun. Let scripture testify; and let us throw off the *last rag* of "the mother of harlots."

Jesus did not after his resurection, meet his assembled disciples till about or *in* the evening of the first day, as we reckon time. It was the early part of the *Jewish* second day, or the very close of the first. They began THEIR DAY about six o'clock, or sun setting. Mark! The two disciples and Jesus had been at Emmaus—were at Emmaus seven and half miles distant when that first day "was far spent." He went in to tarry with them and made himself known to them in the breaking of bread; then they returned seven miles and a half to Jerusalem, found the disciples, and while announcing the

resurrection. Jesus himself came in. John xx, 19; Luke xxiv, 29, 33—36.

Then eight days after He met them again. John xx, 26, which must have been on the second day of the subsequent week. Paul met his disciples on the *first* part of the first day, answering to our Saturday night—preaching all night "till the break of day," and then "departed," or set off on his journey. If he had met them on our Sunday night it would have been the Jewish second day.—Then he did *not* keep that first day as a Sabbath. Those who dream that he did, only give evidence that they are so far "drunk with the wine" of Papal Rome. My feelings were inexpressible, when I saw this. The *truth* I must confess.

This is the true testimony. Thus easily is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's sabbatic flag. The passage 1 Cor. xvi, 2, though adduced as testimony, makes no mention of the Sabbath, or even of assembling for worship! Col. ii, 16, does not speak of *the* Sabbath; but Sabbaths—called in our version incorrectly Sabbath *days;* (days being supplied by the translator.) These sabbaths are like the new moons and other mere Jewish institutions, mentioned in Lev. xxiii, 39. This feast was of eight days duration, the first and last being a Sabbath. As the feast began on the fifteenth of the seventh month, it could not, only in a series of years, commence on the day originally set apart as *the* Sabbath of the Lord our God. These Sabbaths, and all institutions peculiar to the Mosaic ritual, our blessed Lord "nailed to the cross;" so that no one is now condemned for their non-observance. But God's law of Eden—his type of Paradise restored—the Sabbath which was made, like marriage "*for man,*" as man, and consequently, alike needful, through all dispensations, He did not abolish. Man needs still, all that "was made for" him.

"Your assertion is not worth a groat," says the objector, in the abscence of Scriptural testimony. So say I. My expectation to "*overcome*" is based on the true "testimony." Jesus said, "Pray that your flight be not in the winter, neither on THE SABBATH DAY." Matt. xxiv, 20. He thus recognizes the perpetuity of the Sabbath, many years after having abolished the Jewish feasts, as really as the seasons of the year. That "is a nail in the right place, fastened by the master of assemblies! Therefore I say again, He did *not* abolish the Sabbath, which was "made for man"—for the good of man. From the dreadful wreck, occasioned by "the fall" in Eden, there have been two institutions preserved, the Sabbath and Marriage. Both were "made for man." This, is the type of Christ's union with "the Church." Eph. v, 23—33. That, of "the rest that remaineth for the people of God." Heb. iv, 4—9. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. Amen! Advent Testimony.

## THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE.

BY J. B. COOK.

Jno. 17th, Jesus said, "Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."

"The gift of God is eternal life through Jesus Christ our Lord." This gift is intended for as many as God hath given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the true God and his redeeming Son. For all such he prays.—Ver. 9: "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine." His ever prevalent prayer was that they might be kept "from the evil" that is in the world, and sanctified "through the truth." It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated, soul, body and spirit to the Lord. Ver. 20: "Neither pray I for these alone, but for them also, *which shall believe on me through their word.*"

In this solemn supplication of our Saviour, there is no mention made of any who shall be saved, except those who *believe* the truth taught in his word. Our Lord presents his successful intercession for all who make a believing application to his blood. These, and these alone, are characterized as the subjects of his prayer in parallel scriptures. Rom. viii, Heb. vii, 25. His prayer prevails for them all. "He is able to save *them* to the uttermost,"—to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people, the necessity of Divine guidance and succor. Even Peter would have perished, had not his Lord prayed for him, "that his faith fail not." They were hated by the world, because "*chosen out of the world.*" Ver. 16: "They are not of the world, even as I am not of the world." Let

us notice the leading truths connected with the doctrine of divine guidance.

I. Seeing God's people are thus hated by this fallen world, are so frail that they could not walk, stand or even "live" but by "faith," they need definite pledges of Divine "help in time of need." All the promises recognize our dependance, and the necessity of Divine guidance. We cannot go alone, were it right for us to make the endeavor: therefore it is written, "Trust in the Lord with all thine heart and lean not to thine own understanding." "If any of you lack wisdom let him ask of God and it shall be given him." The Saviour promised to send the Comforter, the Holy Ghost, to guide them into all truth. John xiv to xvi chap. This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be, Supreme, in His guidance, He has supremacy over every false or fallen spirit. To enjoy his indwelling energy by receiving and obeying the truth, is to be His temple--vessels unto honor, *meet for the Master's use.* To all such this heavenly guide is pledged forever.

II. These promises belong to His friends, John xv, 14,--to the apostles and their successors. "Lo I am with you always, even unto the end of the world." The promised guidance belongs to all those who sustain the specified character. "The meek will he guide in judgment, the meek *will he teach his way.*" "The wise shall understand." "If any will, (is willing to) do his will, *he shall know* of the doctrine, whether it be of God. John vii. 17, It is mere history to state that the Advent people WERE WILLING to know and to do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all "who believe." The Adventists *believed*, nay, well nigh DEVOURED their bibles. They trembled at the word of the Lord. They had the "beginning of wisdom." They meekly, diligently, prayerfully sought the "wisdom which cometh down from above." Consequently, the Lord was pledged to *teach them His way.* He has, if so, done it as certainly as he is the true God.

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose, the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with "their loins girt and their lights burning," waiting for Jesus. Such are "blessed." They are "led by the Spirit of God," and having "the first fruits of the Spirit," they GROAN within themselves, "waiting for the adoption, to wit, the redemption of the body." In this connection our blessed Saviour promises to "come again"—to send the Holy Ghost to "abide with them for ever," and then he prays for "*all who believe on Him* through" the apostolic testimony. We rested on these sweet promises, we did believe, with all our souls in his coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as *ours*, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduity, than we have already done. If, therefore, they have failed us, we cannot claim any benefit from them in the future. To admit that they have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promises as false.

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to sustain it in such circumstances; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If, for illustration, I had been supposed to have failed in my business engagements during a series of years, then all would suspect me.—They *could not confide* in me; but suppose further, that I could, by bringing forward the documents in the case, shew all who would listen, that I had done just what I had *agreed to do.* Then confidence would not only be restored, but greatly *confirmed*, as to my future engagements. Precisely so in regard to our Saviour. If we imagine that His promises have not been fulfilled to His trusting, cross-bearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, Heb. xi, 1. Faith is the *substance* of things hoped for; and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are *supposed* to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished,—allow what is true, that these events, in the preparatory scenes of the 2d Advent, have occurred just as God designed, then our ground of confidence remains unimpaired. We feel greatly confirmed in the faith. Now we stand "strong in the Lord." We cry "begone unbelief, our Saviour is near." He did teach us "*His way*," He led us at each point to do *His will.* Amen!

IV. Divine goodness does not make us infallible, in our conception of the manner in

which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly.—Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or that he employs his people to do his pleasure. It is bold infidelity to admit that any thing can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme,—that God is *not* God.

V. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subserve his purpose, to fulfill scripture. Our liability to err has been the occasion for Divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned to his people. In the plentitude of his mercy, He has provided that we "understand," so far as necessary to do His will—that we do "know of his doctrine," just as He has promised—as his servants have in all ages. They do not, as Satan said, "know as Gods," but as men. They do not understand as angels, but as *Christians*. While they know, only as christians do, they may for the time, misconceive their Lord's designs in the movements of his Spirit, and Providence; though they are, at the time, engaged in accomplishing those designs. God girded Cyrus, called him his shepherd to "perform all his pleasure;" yet Cyrus had "*not known him.*' Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of "the little horn." Then he was laid aside as a thing of nought. God makes "the wrath of man to praise" Him, and the "remainder of wrath" will He restrain. He who thus uses Napoleon or Nebuchadnezzar, Cæsar or Cyrus, as the revolutions of earthly empire demand, can certainly employ his obedient children. He does not guide them into their mistakes, but He employs them *notwithstanding their mistakes*. He verifies his promises to them, in spite of all their weaknesses, and gradually brings them to "understand," both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were "willing to do his will;" therefore they were guided "into all truth." They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry "Hosanna." Had they held their peace God would have put a tongue in the stones, and they "would have cried out." Do they, through fear, flee from the Lord, and leave him "alone," it fulfills scripture. Does Judas sell and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should "begin at Jerusalem." So with the 2d Advent people, God has led them in "His way," at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in '43 and again in '44 on the 10th day. This nerved them to do God's will. Those who are willing to "do His will" despite all the shame incident to delay, "shall know of his doctrine." They having committed themselves to God's guidance are like the apostles, under a BLESSED NECESSITY to fulfill His purpose. In doing it voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and "foolish" help fill out the prophetic sketch of Advent history. All classes fulfill scripture, each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, *trembles and loves*. "I am a worm and no man," before this wonder-working God."

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning him. Like that resting on our Saviour. "Thus it *behooved* Christ to suffer." "A bone of Him" could "*not be* broken" by the executioners; because the scripture type, the passover could *not fail* of a fulfillment. The necessity for Jesus' sufferings was a dreadful necessity; so in the revealed "fiery trial"—the "fuller's soap," and the "refiner's fire" *must* do its work—on and in his people. Character must be developed. Those who have not "oil in their vessels," i. e. grace in their hearts to sustain them when the first blaze of the lamp seemed about expiring, must be known. God never intended that the whole and apparently happy "ten" should enter the kingdom—no more than he intended to take all of Babylon into Heaven. He who said "Come out of her my people," has revealed the fact that "five of that virgin band had not oil in their vessels." Such would want "the

door" open after it was TOO LATE. The necessity for this development is indeed, dreadful; yet there is *this necessity*. Thus it is written: "the *scripture* MUST BE *fulfilled*." Those only, who have "oil in their vessels," with their lamps in their hands, can "stand before the Son of Man." They have grace reigning within. They KNOW that God is true and trustworthy, notwithstanding their disappointment. They do not, dare not, deny his *promise*, or his *Providence;* but wait on God, as did Moses in his emergency—as did the disciples, before the Pentecost. This confidence urges them with more importunity to his throne. He gives them increasing light, in which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the *weakness* of his obedient children nor the "wrath" of their foes, can defer, or defeat the Divine purpose. God's "*counsel will stand* and *He will do all His pleasure!*" Hallelujah, Amen!

VI. To deny that God does thus guide his people is to deny God's agency in his own great work, contradict the prayer and promise of Jesus Christ, and so far "do despite to the spirit of grace." How can the revealed plan of Providence be accomplished, but by strictly sustaining his word toward his trusting, cross-bearing people? Who would, or who *could* believe God, if in such a crisis as that just preceding "the consummation," He should fail to fulfill his word! "If the foundations be destroyed what can the righteous do" "toward trusting God?" The Lord is in his holy temple—His eyes behold, His eyelids try the children of men." (Ps. xi.) To deny the fulfillment of Divine promise, since '43, to those who look for and "love his appearing," is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin "which has no forgiveness." We "know how that afterward when Esau *would have inherited* the blessing he was rejected," Heb. xii, 15–17. That disciple who sold his Lord found no acceptance. Is there any pledge or promise of God to those who refuse the cross, in any part of the narrow way? To those who do not "hold fast the *beginning of their confidence, steadfast unto the end?*" What promise is there for those who "let go" their confidence in God's guidance, in order to get a better hold, somewhere in "doubtful chronology"? As the lamp of life shines only on the believer's pathway does not the want of light denote a want of faith? Is it not an undeniable fact that, at the dispersion of the virgin band, one class had faith in God's guidance, notwithstanding their disappointment, while the other lost the faith they had before professed, relative to the Spirit's aid? One class was *ashamed;* the other sunk down deeper into God. One class attempted to justify *themselves;* the other justified God in their guidance. One class having lost their faith went in various directions, seeking support from books, from the churches, or from "doubtful chronology;" the other in the exercise of a living faith, held on their way waxing stronger and stronger. Those cast away "the beginning of their confidence." These are holding it fast "steadfast unto the end." Amen!

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of Kings,—to bear "their cross daily," till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go "the beginning of their confidence," draw back from much that God had "sealed," by his Spirit, or by his Proivdence, and joined the world (silently it may be) in denying that God's promised guidance had been granted them. Such not heeding the Spirit's message to the church of the Loadiceans will not be heard when they "knock."

This, if true, is a tremendous truth, and ought to be suppressed no more than the truth of Christ's coming. *It shews that the great event is just upon us.* Men cannot be converted by denying God—drawing back to '43, and thus overlooking the chronology of Providence clear up to the coming of the Son of Man. I feel perfectly clear in preaching the judgment, right on men, when authorized from the word and Providence of God to believe that it is so. If there be any who are honest hearted—any who have not consented "to the counsel and deed of those who" deny the truth of Divine promise and Providence, they may be benefitted. It certainly can lull none to sleep; who "have an ear to hear," to be assured that the burning splendor of the day of God is just opening on the world!! It shews believers where in the succession of events we are. No one can be reached effectually but by truth, and that truth must be "*present truth.*" The faithful servant gives "meat in DUE SEASON." The points in the parable having been passed,—the virgin band broken up,—the clamor about the door being heard, it proves that the season for this portion of meat is "*due.*" The promise and Providence of God, proving a fulfillment of this portion of the Parable, I dare not withhold the truth in

its "season." The responsibility of *believing* this truth is thought to be great, but is not the responsibility of *suppressing* truth, inconceivably greater?

VII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance.

The parable of Mat. xxiv, 45–49, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to '43. Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, "I know you not."

The facts preceding a marriage are employed for this purpose. All the action in the parable, *precedes* the nuptials and the marriage feast. *Is not this so?* If so, then, in the fulfillment, all the contemplated action among the virgin band, must precede the coming of the Son of Man. The scenes of heaven are not here represented, but the scenes of earth are. The people of God are represented while *waiting and watching* for the coming of the Son of Man. It is not Judgment, but the scene preparatory to its execution. It begins at the house of God.

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth in view of the signs and periods, preached by the faithful servants—the tarrying—the midnight cry, the dispersion of the band when a part are losing their light—one part remaining out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood,) the other making a subsequent clamor about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable. They represent the feeling and action of Adventists in *view of their Lords coming*. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.

But why did our Lord employ a figure that could be misconceived? For the reason that He spake in parables at all; "because they seeing, see not; and hearing, they hear not, neither do they understand," Mat. xiii, 13. The evidence of his coming is nearly all of this nature. It may be—it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches against the signs of Christ's coming. They imagine that Jesus is here the Bridegroom, as really as if he were so called in this parable. They may know, as nearly as unbelief *can* know, that if the Son of Man should come at any one point in the parable prior to the end, the *rest would remain unfulfilled*. Those "jots" would so far fail.

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?" Was not his answer pertinent?

2d. The parable represents the action of Adventists in *view* of his coming. Those who knock do it *with the full conviction that they can and ought to enter*. There had been no change externally.

3d. There is a different feeling and different action among the self-deceived *after* he comes; he "knows them not." They "wail," and he cuts them assunder.

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our Christian course; but Jesus, standing very near, cries, "Whosoever doth not bear his cross and come after me, *cannot be* my disciple."

The Advent cross was large—the tarrying cross was larger, because of the reproach which attached to faith after the time passed. The Midnight Cry was the largest and tallest of the whole. It bore us quite out of the world; we supposed it would have been the last. But as it is deemed "too bad" for us to confess the truth of Divine promise, and the interposition of Divine Providence amid our disappointments, it brings a cross.

Some Advent preachers and papers have united to cast contempt on those who would not "confess" and "draw back" to somewhere near '43. Those who maintain their faith have been well nigh deluged with reproach—many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmeric sorcery had guided those who are in Scripture, characterized as God's people. We are the "offscouring" of the Advent band—the recently despised expectants of glory, for confessing the word of Jesus and the providence of God in setting "a snare" for the world. Still we have nothing to glory in, save the cross, for *necessity is laid* on us—"yea, *woe is unto*" us if we "preach not" the truth of Divine guidance. There is a moral necessity that those who share the grace should bear "the reproach of Christ." Those who will wear the crown, *must bear*

*the cross.* The necessity which existed for Jesus to "endure the shame" resulting from disappointed public expectation, still exists, but glory be to His dear name, he makes his "reproach" "greater riches" than all sublunary things. The cross has become very sweet; it is worth more to me than worlds—still the shut-door cross transcends all that have gone before it. The world, the flesh and the devil will not consent to the door's being shut. It *brings* JUDGMENT TOO NEAR, *makes it too* CERTAIN.

Mark! None can deny that there is a shut door in the Advent prophecy—that Jesus is answering the inquiry, "What shall be the *sign* of thy coming?" None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. *Can any but Infidels deny that they have occurred by the* DIRECTION *of Providence?* In view of God's promised guidance, dare any but Infidels deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. These parts of the scene *preparatory* to the Second Advent, cannot have transpired "without our Father;" Matt. x. 29. If so, then the Advent cause is *the cause of God*, and must be confessed before men—quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say, "*I know you not.*" This will lead to the "wail" of the wicked; Matt. xxiv. 51.

The shut-door and the knocking must of necessity precede this answer of our Lord—must be before the actual revelation of the Son of Man. The entire action of the virgin band in the parable precedes the marriage. So the action of the Adventists designed to fulfill the representation, must take place in *view of his coming, before he discards the foolish*, and consequently before he damns them.—This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this "cross" that it brings with it a "will" to bear the "New Commandment" cross, (John xiii); also that which attaches to the salutation. Any view of these portions of truth which *avoids the cross*, LEAVES OUT JESUS. He is ever on the cross. We cannot get the truth as it is in Jesus except we take the cross too.—Those who will not "confess Christ" in the shut-door dare not in the "New Commandment." They are on the popular side, avoiding the cross in these points; and justifying so far the disobedience and unbelief of the church and world.

To them the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!!! Instead of confessing the Spirit and providence of God in the past and present state of the once virgin band, they confess to the world—"draw back" from "present truth," and yet will have it believed that "the door" is open still! The clamor about the door has occurred since the cry, in the order in which it stands in the Scripture, yet it is no fulfillment!! God has got tired and gone away from the closing scene of strife—has left his trusting people to chance, 'doubtful chronology," "mesmerism," or Satan's sway!!!

It looks like admitting the divine mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then, because public expectation was not realized, believing that he and his cause was abandoned to the Devil. "*O fools and slow of heart to believe all that the prophets have spoken*—OUGHT NOT CHRIST TO HAVE SUFFERED?" &c.—Thus he reproved some of the most believing. Now he characterizes those whose faith fails, as "*foolish*;" for "thus it is written, and thus it behooved" the Advent people to break up after the cry. "Thus it is written, and thus it *must be*," that one part would wish the door open after it was "SHUT." "The scripture cannot be broken," therefore all must take place *before* the Lord answers them "*I know you not.*" How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!! How much like the "trial of faith" to which the servants of Jesus were subjected at the first Advent.

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable—that God has guided us there, and that we are in that time to look with unyielding confidence for the coming of Jesus, as that there is a God. That he is near, "HIS WONDROUS WORKS DECLARE." Amen. Deity must be dethroned ere He would withdraw His hand from those who trust in Him, and fulfill the scripture relative to the coming of his Son.

VIII. There is finally, a necessity for the experience connected with the shut-door.—There is need for the shut-door to separate us finally and forever from the world, preparato-

ry to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. "As the days of Noah were, so shall also the coming of the Son of Man be." Noah went into the Ark seven days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there is a shut-door in the same discourse; in Jesus' reply to the same inquiry, "What shall be the sign of thy coming." Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who "looked back" towards Sodom. Jesus tells us that those among the Adventists whose light goes out, (or faith fails) are "foolish." They must be *detected* before being rejected. "REMEMBER LOT'S WIFE," said he, as we left the world. Those are indeed "foolish" who "look back" to the churches, and take "doubtful chronology" instead of Divine promise and Providence for a pillar of cloud. "What is the chaff to the wheat?" saith the Lord. Doubtful chronology is sliding sand, God's promise is an EVERLASTING ROCK.

Israel was separated from Egypt before "the cloud" went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon "at the river Ahava," before going up to Jerusalem with Ezra. There is a point beyond which God leaves men; then his servants should leave them as he bids; Hos. iv. 17. Heb. xii, 17; Rev. xxii, 10–12. This principle and the above facts sustain the shut door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who apply "too late," "Indeed I do not know you."

Let those who *suspect* the promise and Providence of God in the fulfillment of Advent prophecy, read Acts xiii, 40; 'Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE *believe*, though a man declare it unto you. In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of 'present truth,' you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world, you condemn God, and must perish beneath his frown.

In conclusion, I remark that this view is sustained by the faith of Christians in Christian experience. Bro. Miller said March 20th, of the 7th month, 'If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then.' This is the doctrine of this discourse. We had better rush on forked lightning, than 'deny the Holy Ghost in the Advent experience—better be plunged into a fiery furnace than deny God who is a 'consuming fire.'

The points of the parable have been by Providence verified down through the *shut-door to the clamor of those whose light of faith failed them.* As a sparrow does not fall 'without our Father,' this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world's great crisis. 'If we deny him, he CANNOT DENY HIMSELF.'

To present the necessity of this discourse, let me say that many souls are famishing for this bread. They have been taught by preachers and papers to *doubt*, and they dare not, *cannot* trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We 'walk by faith,' not by doubt—by faith in God's truth, not in man's doubtful chronology. This doubtful chronology is a perfect 'slough of despond,' in which I see that untold numbers are sinking to perdition. It is so plausible that many seem not to suspect it. It would 'deceive, if possible, the elect;' and no marvel, for Satan himself is, transformed into an angel of light."

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unfailing promise of guidance. He says, 'My sheep hear *my voice*, and they FOLLOW ME.'—His doctrine of Divine Providence is certainly a very different compound to feed the 'little flock' from, than that of doubtful chronology or mesmerism. One is 'from Heaven' the other from men.

A distinguished lecturer is understood to have said, "The 10th day movement was a lie, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan. 28, '46, says, "I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it," and "not lay it to the Lord."

This is a virtual denial of the promise of Divine guidance, and the providence of God, which Jesus taught. His "guiding Spirit of grace," and his beneficent care, are pledged for the guardianship of those "willing to do his will;" looking for, and loving his appearing." True he led Israel and his first disciples "*by a way they knew not*," yet he guided them in "*his way*." Amen. *This is all that is claimed in relation to the Advent movement.* God has guided us to do his will infallibly. He overrules alike "the wrath" of

foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered, now he is coming himself to reign, and I must confess him in all his truth—in all his commandments; Rev. xxii, 14.

The falling away of the foolish and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen.

One word to those who say that they cannot see; rather for the instruction of those who *can see*. Those who were *unwilling* to admit the truth of Christ's Messiahship found an excuse—those *not willing* to see the Second Advent at hand in '43 found a reason—those *not willing* to take the cross of the "New Commandment," explain its binding authority away, as easily as does the Infidel every other Divine requirement. We must be WILLING to "confess Jesus Christ as Lord"—Sovereign of our whole being—our faith and our worship. Then we can see, then we can take up his cross—"follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "*glory*, HONOR, and IMMORTALITY." Amen.

## THE BAPTISM OF JOHN.

*Whence was it, from Heaven or of men?* Mat. xxi, 23–32. From Heaven, because, 1. He bore the Divine credentials. He came to them in 'the way of righteousness;' sought not his own glory. John vii, 18. 2. The fruits of his labors were, as far as they could extend, most beneficent: bad men became good. Mat. vii, 20. 3. There was in Jehovah's revealed purpose a harbinger of Messiah, 'a voice crying in the wilderness, prepare ye the way of the Lord.' Isa. xl; Mal. iii.—4. The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit "voice in the wilderness," or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were non-committal; they found it convenient not to know—to lie, rather than be cornered in argument. They were reputed wise and devout, yet their case was more hopeless than that of 'publicans and harlots.' They having rejected John and his ministry, could not now believe till they had *repented* of that sin. Having thus disobeyed God, they could not obey without repenting. But as repentance is the result of conviction, as conviction of guilt is produced by an admission of the truth, and as they would lie rather than admit the truth essential to conviction, there was *no hope* for them. They could not receive Messiah till they had believed in John's baptism, because, in God's revealed plan, that 'voice' was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense; it is Scripture. From our point of observation, we see that John's Baptism was from Heaven; but to us the admission involves no cross. It is now no test. Then it was a test; though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age.—Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; *never did*, however clear it may now seem to us. John's Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. Mat. xi, 3. Being *disappointed*, he *doubted*.

Let me change the form of inquiry. *The Advent Movement, is it from* HEAVEN *or of men?*

With all the assurance of my soul, I answer, from Heaven.

1. Because the Second Advent is the crowning doctrine of Revelation. Those who announced it, bore the Divine credentials.—John vii, 17, 18.

2. They produced by it all the phenomena of piety, all the effects of truth. It separated us from the world.

3. There was to be a movement like this, to introduce the Second Advent, as John's ministry prepared the way at the first. Mat. xxiv, 46–50; Rev. xiv, 6, 7; Hab. ii, 1–4; Mat. xxv, 1–13.

4. The time having come to expect the Lord, it is the exact time for this movement. It did not occur before '43, therefore it must have come to pass since. It is as impossible that such a movement should be *counterfeited*, at the right time, as that John's Baptism should have been. John came at the crisis of the first, as this has at the crisis of the Second Advent. It is incredible that the Bible doctrine of Providence be true, and yet such a movement be counterfeited.

Come now, don't be afraid, tell us whether the writing out of the vision, the annunciation of the Judgement, the going out of the

most spiritually minded, the tarrying, the Midnight Cry, the dispersion of the virgin band, and the clamor about the door, is of 'Heaven,' or not? It is not an isolated event, but a series of events, in the exact order of succession represented in Scripture. Don't say that you 'cannot tell;' but be honest.

If it be 'from Heaven,' then the Judgment is right on us. If so, then none of those who have refused faith and obedience *can believe* till they repent. The prospect of this is less than that of the Jewish priests, by so much as their guilt is greater, it being against greater light.

## DOUBTING.

"*Whatsoever is not of faith, is sin.*"—Was it well for Noah to *doubt* after the creatures came into the Ark, and he had in that witnessed Divine interposition? Was it right for Joseph to doubt his dreams when he saw his brethren (after all the preparatory events that had been brought out by Providence,) coming for corn? Could Moses find a good reason to doubt that God would fulfill his promise after he had reached the Red Sea? Could David have doubted the Divine direction of Samuel, in his anointing? Could he doubt the agency of Providence in his guidance, when, after the events preparatory had occurred, Abner made overtures to bring all Israel to crown him King? Was it right for the disciples to doubt just prior to the reception of "the promise of the Father" at the Pentecost; after all the wonders they had witnessed in the fulfillment of prophecy?—Then it may be *right* and safe for us to doubt Divine direction amid the preparatory scenes of the Second Advent. If we "doubt," while professedly maintaining the Advent cause "we are damned." If we maintain it without *faith*, it is to us, a sin. If it be "of men" give it up at once.

In every crisis God's people have been shut up to faith, as we now are. My heart and flesh cry out "*believe.*" My reason and religion echo BELIEVE!! Maintain your consecration to God. Wait on Him. He has not, *can not* FAIL his trusting ones. He so interposed in '43 and '44, as to compel the confession that a crisis was just impending. Shall we now *doubt*, because God has been fulfilling scripture in our disappointment, and setting the "snare" for the world by the delay? Hold on!!

Our blessed Lord Jesus is coming. It is made more certain to us by our having witnessed the evident truth of the Bible doctrine of Divine interposition to fulfill scripture. Amen!

"Jesus my all to heaven is gone,
He whom I fix my faith upon.
Jesus says he will be with us to the end;
For He HAS BEEN with us—still is with us,
And He's *promised* to be with us, to the end."

This is the doctrine of the Bible, as well as the language of devotion. Doubting souls, who are ashamed of your past interest in God's truth, you must, (to reduce your scripture reading and devotion to your present doubts,) change *both your Bible and Hymn Book.*

## OBEDIENCE.

Abraham was distinguished as "the friend of God." Would you enjoy a like distinction? Hear the testimony of our blessed Saviour: "Ye are *my* FRIENDS IF YE DO whatsoever I command you." Thus we may be true children of the true God.

Would you be brother, or sister, or mother to the Son of God? "Whosoever shall do the will of my Father, in heaven, the same," said he, "is my *brother, and sister, and mother!*"

Would you, dear reader, have "right to the tree of life," and feel at home in the New Jerusalem, beneath the unveiled glories of God and the Lamb? "Blessed are they that do his commandments that they may have RIGHT to the tree of life and may enter in through the gates into the city." Amen!

Would you wear the name of your Father in Heaven, stand on Mount Zion, with the Lamb, and be numbered with the 144,000, having the golden harps singing the new song? "These are they who *follow the Lamb whithersoever he goeth.*" Lord let us belong to this class. Amen!

The Apostle Paul names as a mark of piety, in a widow, "if she have washed the saints feet." Jesus, the adored of angels, gave the example and the command enjoining it more solemnly than he did any other act of his life. "The Friend of God" served thus before angels. Gen. xviii But, notwithstanding all this, in these days of degeneracy, it is regarded as an "offence, to be punished by the" priest It is said to be "earthly, sensual and devilish!" He who does it, though with all reverence, is denominated a "demon." The recording angel has noted this language from the lips of leading Adventists and others. It seems a deliberate charge on our Lord, and Lawgiver. It ascribes the most profound and most solemn injunction of humility, given by incarnate Deity, to the Devil. The language of the Adventist, Elder ———, was 'it is all of the Devil.' You will hear of that again, sir! Jesus heard you.

When a man becomes too wise, or too proud, or too pure to follow his Lord, 'without the camp, *bearing his reproach*,' he should leave the Advent and renounce the name of Christian. WHY BE A HYPOCRITE! Why profess to know Christ, while denying Him, in his Holy example and most urgent requirement.

It was apostolic, nay, Divine, in the era of the first Advent. Who but those, who would reduce all things to their own level, now call it devilish? 'To the pure, all things are pure; but to them that are defiled, is NOTHING *pure*!' No, not even the institutions of Heaven!

Searching the scriptures according to Jesus' command, has been a mortal sin to millions. Baptism, as described in the scriptures, is deemed indecent and dangerous; but Jesus' lovely example of humility, is, when put in practice, outright 'Devlish!'

O Lord thou 'wilt be *avenged* on such a people as this.' Amen!

In strong contrast with the above named charges, let me adduce the language of my Lord, shewing that it is *Divine*. We are held *accountable* for the manner in which we treat it. When our Lord, 'having loved his own,' would shew them his love 'unto the end,' he arose from supper and proceeded 'to wash their feet. Their modesty led them to decline such an act of condescension. He assured them they did not know why he did it; but should 'know hereafter.' They would have known then, had his purpose been to purify them or relieve them from distress. Their personal impurity or pain would in that case have suggested to them his design; but as they were not in distress, nor their feet in need of washing, they did not perceive his design. He 'afterwards' told them according to his promise, what his object was. He gave them '*an example*.' But it is not to be followed? Yes; it is, 'that *ye should* DO AS *I have* done unto you."—When religion becomes popular, we shall be unwilling, O Lord, to do as thou hast done! Well, says he, you are no better than I am. 'If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet.' But this would urge us to do the very thing to which we are *utterly disinclined*. 'Verily, verily, I say unto you, the servant is not greater than his Lord.' If it is not beneath my dignity, it should not be beneath your's. You should not disdain to do what your Lord has done. This is my love to you. I command you to 'love one another AS *I have loved you*.' John, xiii, 1–34.

But the Elder affirms, with great asperity, 'that it was never done in creation,' till now! Yes it has been. 'No, I say it has not been, *never in creation!*' You are, my dear sir, uninformed on that point. Our Lord's command has been observed. It has been preserved even by the Papacy, in much greater purity than the Lord's Supper. The Pope himself observes it. You are not, I hope, prouder than the Pope; if 'greater' in this than your Lord! The Papacy has corrupted all the ordinances; but it furnishes historic *testimony*, to prove their perpetuity, and the observance down to the present period. Those who deny the historic and scriptural testimony, on this point, shou'd read Jesus's solemn asseveration.—'The Father, who sent me, gave me a commandment—and I know that his *commandment is life everlasting*;' but those who 'love and make a *lie*'—in ingenious falsehood, to get round the cross, connected with the commandment, shall be found outside the city among 'whoremongers, murderers, and idolators.' Those only who DO his commandments, shall be blessed—'have *right* to the tree of life, and enter in through the gates into the city.

Every thing we do should be done to the glory of God—every act of worship should be performed with a 'single eye,' an humble, contrite spirit, and a sincere regard to propriety. 'Decently and in order, is the Divine direction in all worship. No act of worship, no course of conduct, can be acceptable to our 'Holy Lord, God,' except it proceed from a holy motive.—The Lord looketh on the heart, and says to us all, 'If ye love me, *keep* my commandments." Amen!

[*Advent Testimony.*

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EXTRACTS FROM MILNER'S END OF CONTROVERSY, A CATHOLIC WORK; PAGES 89, 90.

### A CUTTING REPROOF.

"The first precept in the Bible is that of sanctifying the seventh day; God blessed the SEVENTH D. Y and sanctified it. Gen. ii, 3. This precept was confirmed by God in the Ten Commandments: *Remember the Sabbath Day to keep it holy.* The SEVENTH DAY is the Sabbath of the Lord thy God, Exod. xx. On the other hand, Christ declares that he is *not come to destroy the law, but to fulfill it.* Mat. v, 17. He himself observed the Sabbath; and *as his custom was, he went into the Synagogue on the Sabbath day.* Luke iv, 16. His disciples likewise observed it after his death: *They rested on the Sabbath day according to the commandment.* Luke xxiii, 56. Yet with all this weight of scripture authority for keeping the *Sabbath or seventh day* holy, Protestants, of all denominations, make this a *profane day*, and transfer the obligation of it to the *first day of the week*, the Sunday. Now what authority have they for doing this? None at all, but the *unwritten Word* or *tradition* of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week.

"I will confine myself to one more instance of Protestants abandoning *their own rule*, that of scripture alone, to follow *our's*, of scripture explained by tradition. If any inteligent Pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined? I make no doubt but he would answer, *The washing of feet.* To convince yourself of this, be pleased to read the first seventeen verses of St. John, Ch. xiii. Observe the motive assigned for Christ's performing the ceremony there recorded; namely, his "love for his disciples;" next *the time* of his performing it; namely, when he was about to depart out of this world; then *the stress* he lays upon it, in what he said to Peter, *If I wash thee not, thou hast no part with me*; finally, *his injunction*, at the conclusion of it, *If I your Lord and master have washed your feet, ye also ought to wash one another's feet.* I now ask, on what pretence can those who profess to make *scripture alone* the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other protestants began to dogmatize, there is no doubt but they would have retained it; but having learnt from her [Catholic Church] that it was only figurative they acquiesced in this decision, contrary to what appears to be the plain sense of scripture."

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## THE SANCTUARY.

BY O. R. L. CROSIER.

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the O. T., neither did the Wonderful Numberer, tell Daniel *what* Sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the N. T. the Divine comment

upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained. "Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary, (Ch. xiii, 11.) For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shewbread; which is called [Hagia] Holy. And after the second vail, the tabernacle which is called the [Hagia Hagion] Holy of Holies; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; Ex. xxv, 8, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" verse 9. "But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" verse 11. The priests entered the "figures" or "paterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself;" vers, 23, 24. When he ascended to the right hand of the Father, "in the heavens," he became "A Minister of the Sanctuary [or Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" Ch. viii, 1 2. That is the Sanctuary of the "better (the new) covenant;" verse 6. The Sanctuary to be cleansed at the end of 2300 days is also *the Sanctuary* of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; Ex. xxv, 8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" Heb. xi, 10. What is its name? "The heavenly Jerusalem;" Ch. xii, 22; Rev. xxi. "A building of God, an house not made with hands eternal in the heavens"; ii Cor. v, 1. "My Father's house of many mansions;" Jno. xiv, 2. When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down": Matt. xxiv, 1, 2. That temple was their Sanctuary; i Ch. xxii, 17–19; xxviii, 9–13. ii Ch. xxix, 5, 21; xxxvi, 14, 17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "*In my Father's house are* MANY MANSIONS"; Jno. xiv, 1–3. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, *and these only*, the N. T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find *none*. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, *No!* Was Daniel so taught? Look at his vision.

Daniel prayed "Cause thy face to shine upon thy Sanctuary which is desolate;" Ch. ix, 17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning"; Wis. Sol., ix, 8; i Ch. xxviii, 10–13. It had shared in the seventy years desolations of Jerusalem; Dan. ix, 2; ii Ch. xxxvi, 14-21. It was rebuilt after the captivity; Ne. x, 39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solo-

mon, which superceded Moses' with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, &c., "*by the Spirit;*" i Ch. xxviii, 10–13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superceded by Solomon's, the Ark was borne from the former to the latter; ii Ch. v, 2–8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Num. iii, 29–31; x, 17, 21. So the court in which the Temple stood was properly called the Sanctuary.—*Prideaux.* We learn the same from ii Ch. xxix, 18, 21. "We have cleansed all the house of the Lord, *and* the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in ver. 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Ex. xv, 17.—"Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established."

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "A City;" Heb. xi, 10; a "Tabernacle," Ch. viii, 2; "A Building in the heavens;" ii Cor. v, 1. And the Lord has chosen Mount Zion *in* Palestine for the place of its final location; Ps. cxxxii, 13, 14. "For the Lord hath chosen Zion; he hath desired it *for* his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (Ps. lxxviii, 54,) which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did *they* regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: "Let them make me a Sanctuary;" Ex. xxv, 9. "The shekel of the Sanctuary," (Ex. xxx, 13) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" Ex. xxvi, 1–6. "Before the vail of the Sanctuary," Lev. iv, 6. "Carry your brethren from before the Sanctuary;" Lev. x, 4. "Nor come into the Sanctuary;" Lev. xii, 4. "He shall make atonement for the holy Sanctuary;" Lev. xvi, 33. "Reverence my Sanctuary;" Lev. xi, 30; xxvi, 2. "Nor profane the Sanctuary of his God;" Lev. xxi, 12. "Vessels of the Sanctuary;" Num. iii, 31. "Charge of the Sanctuary;" Num. iii, 32, 38. "They minister in the Sanctuary;" Ch. iv, 12. "In the Sanctuary and in the vessels thereof;" ver. 16. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" Ch. iv, 15; vii, 9; x, 21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" Ch. viii, 19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" Ch. xviii, 1. "He hath defiled the Sanctuary of his God;" Ch. xix, 20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord"; Jos. xxiv, 26. "All the instruments of the Sanctuary"; i Ch. ix, 29. "Build ye the Sanctuary"; Ch. xxii, 19.—"Governors of the Sanctuary"; Ch. xxiv, 5. "The Lord hath chosen thee to build an house for the Sanctuary;" Ch. xxviii, 10; ii Ch. xx, 8. "Go out of the Sanctuary;" Ch. xxvi, 18; xxix, 21; xxx, 8. "Purification of the Sanctuary;" Ch. xxx; 19; xxxvi, 17.

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor *any* land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (Ju. xviii, 31; i Sam. i, 9–24,) and was pitched at the city of Shiloah at the time of dividing the land; xviii, 1, 10; hence it was called the "Tabernacle of Shiloah," (safety and happiness,) Ps. lxxviii, 60. The Lord forsook it when the Philistines took the Ark (i Sam. iv, 3–11) and delivered his strength into captivity, and his glory into the enemy's hand; ver. 21.

It was brought back to Kirjath-jearim, (i Sam. vii, 1, 2) thence to the house of Obed-edom, thence to the city of David which is Zion, (ii Sam. vi, 1–19; v, 9,) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple. (i Kg. viii, 1–6,) which was built in Mount Moriah near Mount Zion; ii Ch. iii, 1. The Lord has chosen Zion to dwell in at rest forever; (Ps. cxxxii, 13, 14) but as yet

he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down;" (Ps. cii; Isa. xxxiii, 20. And then "the people shall dwell in Zion at Jerusalem"; ver. 18, 19. The Song of Moses (Ex. 15;) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in *their midst*, and is built and forms a part of the city whose name is, "The Lord is there."

## THE PRIESTHOOD OF CHRIST.

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. *He fulfills both the Priesthood of Melchisedec and Aaron.* In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi. 1. He was "made an High Priest forever, after the order of Melchisedec." *Taxis*, rendered order, properly signifies "series, succession." Christ, like Melchisedec, had no priestly descent or pedigree; Heb. vii, 3 (margin) i. e. he neither followed nor will have a successor in office; and "because he continueth ever, hath an unchangeable Priesthood," (which passeth not from one to another; *margin*) ver. 24.

The Priesthood of Levi to be continuous had many and a succession of priests, "because they were not suffered to continue by reason of death;" ver. 23. 2. Being after the order of Melchisedec, he is superior to the Sons of Levi; because he blessed and received tithes from them in Abraham; vs. 1, 7, 9, 10. 3. He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father; vs. 14, 21. 4. Being himself perfect, and his priesthood unending, he is able to "perfect forever" and "save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He was not called after the *order* of Aaron; i. e. not in his succession; but this does not at all prove that the Priesthood of Aaron was not typical of the Priesthood of Christ. Paul distinctly shows that it is.

1. After calling upon us to "consider the Apostle and High Priest of our profession (or religion.) Christ Jesus," he lays the foundation of the investigation by drawing the analogy between Moses over his house [*oikos*, people] and Christ over his. (Heb. iii, 1–6) and says: "Moses verily was faithful in all his house, as a servant, *for a testimony of those things which were to be spoken after.*" This clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was called of God to be an High Priest "as was Aaron;" Ch. v, 1–5. 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, "was in all points tempted like as we are, yet without sin," was made "perfect through suffering," and "in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" Chs. ii, iv. 5. Both were ordained for men in things pertaining to God: that (they might) "offer both gifts and sacrifices for sins;" Ch. v, 1; viii, 3.— 6. Paul evidently considered the Levitical priesthood typical of Christ's from the pains he takes to explain the analogies and contrasts between them; as, 7. "And they truly were many priests, because they were not suffered to continue by reason of death: *but this man*, because he continueth *ever*, hath an unchangable priesthood." 8. "Who needeth not *daily*, as those high priests to offer up sacrifices, first for his own sins, and then for the people's; for *this* he did *once* when he offered up himself." 9. "For the law maketh *men* high priests which have infirmity; but the word of the oath which was since the law, maketh the *Son* who is consecrated [perfected, margin.] for evermore;" Ch. vi, 23–28. 10. "But now hath he obtained a more excellent ministry" than theirs; Ch. viii, 6. 11. "By how much also he is the mediator of a *better* covenant" than theirs; Ch. viii, 6. 12. "But Christ being come an High Priest of good things to come, by a *greater* and *more perfect* tabernacle" than theirs;" Ch. ix, 11.— 13. "Neither by the blood of goats and calves, *but by his own blood*, he entered in once into the holy place," ver. 12. 14. "For if the *blood* of *bulls* and of *goats* and the ashes of an *heifer* sprinkling the unclean sanctifieth to the purifying of the *flesh; how much* more shall *the blood of Christ*, who, through the eternal spirit offered himself without spot to God purge your *conscience*;" ver. 13, 14. 15. "For Christ is not entered into the holy places *made with hands*, which are the *figures* of the *true*; but into *heaven itself*;" ver. 24. 16. "Nor yet that he should offer himself often, as the high priest

entereth into the holy place every year with blood of others;" but now *once* in the end of the world hath he *appeared* to put away sin by the sacrifice of himself;" vs. 25, 26. 17. "And as it is appointed unto [the] men [priests] once to die, but after this the judgment: *so Christ* was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" vs. 27, 28. 18. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" but "by one offering *he* hath perfected forever them that are sanctified;" Ch. x. 1, 14. 19. "It is not possible that the *blood* of *bulls* and of *goats* should take away sins;" "but a *body* hast thou prepared me;" vs. 4, 5. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's.—I add one more. Ch. viii, 4, 5. "For if he were one .rth he should not be a priest, seeing that there (*margin*, they) are priests that offer gifts according to the law: Who *serve* unto the *example* and *shadow* of heavenly things."

The features of the substance always bear a resemblance to those of the shadow, hence the "heavenly things" referred to in this text must be priestly service "in the heavens" (vs. 1, 2.) performed by our high priest in his Sanctuary; for if the *shadow is service*, the substance is service also.

As the priests of the law served unto the example and shadow of the heavenly service we can from their service learn something of the nature of the heavenly service. "Moses was admonished of God when he was about to make the tabernacle; for, see (saith he) that thou make *all things according to the pattern* showed to thee in the Mount."

None can deny that, in obedience to this admonition, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him, and that pattern was of heavenly things, Ch. ix, 23. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this would abundantly do it. Yet some are even denying this obvious import of that priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed; but looked upon as typical of the heavenly, it is replete with the most important instruction. As the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood.

"Now when these things [the worldly Sanctuary with its two apartments and the furniture in each] were thus ordained, the priests went always [daily, Ch. vii. 27; x, 11] into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once each year, not without blood, which he offered for himself, and for the errors of the people." Ch. ix. 6, 7. Here Paul divides the services of the Levitical priesthood into two classes—one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt offering of two lambs, one in the morning and the other at even, with a meat offering which was one tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; Ex. xxix, 38–42; Num. xxviii, 3–8. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Ex. xxx. 34–38; xxxi, 11; xxx, 7–9. The same was afterwards done at the Temple. i Ch. xvi, 37–40; ii Ch. ii, 4; xiii, 4–12; xiii, 3, Eze. iii, 3.

This did *not atone for sins* either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as At-one-ment.

Examples.—The italicised words are, in the text, synonimous with atone or atonement. Ex. xxix, 36; "Thou shalt *cleanse* the altar when thou has made an atonement for it."—Lev. xii, 8; "The priest shall make an atonement for her and she shall be *clean*." Lev. xiv, 2; "This shall be the law of the leper in the day of his *cleansing*." Ver. 21; "The priest shall make an atonement for him and he shall be *clean*." The atonement could not be made for him till after he was healed of the leprosy, Ch. xiii, 45, 46. Till he was healed, he had to dwell alone without the camp. Then, Ch. xiv, 3, 4; "The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest

command to take for him that is *to be cleansed* two birds alive and clean," &c. The law was the same in cleansing a house from the leprosy. Ver. 33–57; The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material.

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. Ver. 48; "And he shall take *to cleanse* the house two birds" &c.—Ver. 49; "And he shall cleanse the house with the blood of the birds" &c. Ver. 52, 53; "And make an atonement for the house, and it shall be *clean*." Ch. xvi, 18, 19; "And he shall go out unto the altar that is before the Lord, and make an atonement for it." "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." Ch. viii, 15; "And Moses took the blood, and put it upon the horns of the altar round about with his finger and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it," ii Ch. xxix, 29; "And they made reconciliation with their blood upon the altar, to make an atonement for all Israel," Jer. xxxiii, 8; "I will cleanse them from all their iniquities." "and I will pardon all their iniquities." Rom. v, 9–11; "Being now justified by his blood." "by whom we have now received the atonement," ii Cor. v, 17–19; "Who hath reconciled us to himself by Jesus Christ." Eph. ii, 16; "And that he might reconcile both unto God." Heb. ix, 13, 14; "The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works." He is the Mediator for the "redemption of the transgressions," and to "perfect forever them that are sanctified." Ch. x, 14; Eph. i, 7; "In whom we have redemption through his blood, the forgiveness of our sins," Acts iii, 19; "Be converted that your sins may be blotted out."

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify the same work, viz., bringing into favor with God; and in all cases *blood* is the means, and sometimes blood and water.—The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministration was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies—the former was made for individual cases, the latter for the whole nation of Israel collectively—the former was made for the *forgiveness of sins*, the latter for *blotting them out*—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.

*The individual atonement* for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st Ch. of Lev. gives directions for the burnt-offering, the 2d for the meat-offering, the 3d for the peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The trespass-offering, Ch. v and vi, 1–7, was similar to the sin-offering. "If a soul sin through ignorance," Ch. iv, 2, "when he knoweth of it, then shall he be guilty," Ch v, 3. "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing," ver. 5. From Num. v, 6–8, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that man commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his tresspass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath tresspassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass-offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court. Ch. iv, 24; i, 1; xvii, 1–7, there he (or the elders) laid his hand on its head and killed it, Ch. iv, 2–4, 13–15, 22–24, 27–29. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an *atonement* for the individual, and his *sin was forgiven*, Ch. iv, 5–10, 16–20, 25, 26, 30–35.

The carcasses of the sin-offerings were taken without the camp and burned "in a clean place." Ch. iv. 11, 12. 21.

It should be distinctly remembered that the priest did not begin his duties till he obtained the *blood* of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the *forgiveness* of sins. These points are expressly taught in this Ch. and the following one on the trespass-offering. Here is *an* atonement, to make which, the priests only entered the Holy, and to make it they could enter that apartment "always" or "daily." "But into the second [the Holy of Holies] went the high priest *alone once every year*, not without blood, which he offered for himself, and for the errors of the people," Heb. ix, 7; "Errors of the people," *Laos* nation. This defines the yearly to be.

*The National Atonement*, of which the Lord "speaks particularly" in Lev. xvi: "And the Lord said unto Moses, speak unto Aaron, thy brother, that he come *not at all times* into the holy place within the vail, before the mercy-seat, which is upon the ark; *that he die not*: for I will appear in the cloud upon the mercy-seat:" ver. 2. For what purpose and when could he enter it? "To make an atonement for *all* Israel, (the whole nation,) for *all their sins once a year*," "on the tenth day of the seventh month," ver. 34, 29. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now asemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, ver. 4, Ex. xxviii, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the plate of pure gold, *the holy crown*, (Lev. viii. 9,) with "HOLINESS TO THE LORD" engraved upon it, placed upon the fore-front of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement *to cleanse them*, that they may be *clean* from all their sins before the Lord, ver. 30. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering ver. 3, and for the people, two goats; one for a sin-offering and the other for the scape-goat, and a ram for a burnt-offering, *vs.* 5-8. He killed or caused to be killed the bullock for a sin-offering for himself, ver. 11. "Then he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bringing it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times," vers. 12–14. So much in *preparation* to make the atonement for the people; a description of which follows:

"Then shall he kill the goat of the sin-offering which is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for [cleanse, see marginal references,] the holy place [within the vail, ver. 2] *because* of the *uncleanness* of the *children* of *Israel*, because of their transgressions in all their sins: and so shall he do for [i. e. atone for or cleanse,] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness, vs. 15, 16; "And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood (for himself,) and of the blood of the goat (for the people,) and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and *cleanse it*, and *hallow it from the uncleanness of the children* of Israel," ver. 18, 19. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministration. Thus it received the uncleanness from which it is now cleansed. Ex. xxx, 1-10; "Aaron shall make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonement." We see from verse 20, that at this stage of the work "he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," i. e. the Holy of Holies, the Holy, and the altar in the latter.

We have before seen that atone, reconcile, cleanse, &c., signify the same, hence at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary was per-

formed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the vail contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this Sanctuary, which was a type of the new covenant Sanctuary was cleansed.

The high priest on this day "bore the iniquities of the holy things which the children of Israel hallowed in all their holy gifts."—Ex xxviii, 38. These holy things composed the Sanctuary. Num. xviii, 1. "And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the Sanctuary." This "iniquity of the Sanctuary" we have learned was not its own properly, but the children of Israel's, God's own people's, which it had received from them. And this transfer of iniquity from the people to their Sanctuary was not a mere casualty, incident on scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastation of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, Lev. iv, 14; v, 3-6, then of course they became sins of knowledge. Then the individual bore his iniquity, Lev. v, 1-17; vii, 1-8, till he presented his offering to the priest and slew it, the priest made an atonement with the blood, Lev. xvii, 11, and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part. Through what medium was his iniquity conveyed to the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the vail and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was to cleanse it, thence by the same means, the application of blood. This done, the high priest bore the "iniquity of the Sanctuary" for the people "to make atonement for them," Lev. x, 17. "And when he hath made an end of reconciling the holy place [within the vail, ver. 2,] and the tabernacle of the congregation and the altar [or when he hath cleansed the Sanctuary,] he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sins, *putting them* upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities into a land not inhabited [margin, of separation.] Lev. xvi, 20-22.—This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at their Sanctuary, and the priest to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt offerings on the brazen altar in the court, vs. 24, 25. The burning without the camp of the carcasses of the sin-offerings closed the services of this important day.—Ver. 27.

THE ANTITYPE.—As this legal system which we have been considering was only a "shadow," a "figure" and "patterns" of no value in itself only to teach us the nature of that perfect system of redemption which is its "*body*" the "things themselves;" which was devised in the councils of heaven, and is being wrought out by "the only Begotten of the Father;" let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns finite as we are we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves." Here we find the entire ministry of the law fulfilled in Christ, who was annointed with the Holy Ghost and by his own blood entered his Sanctuary "heaven itself" when he ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the [Hagion] Holies &c., Heb. viii 6, 2.—Paul, after speaking of the daily services in the Holy, and the yearly in the Holy of Holies says, Ch. ix, 8. "The Holy Ghost this signifying that the way of the Holies [Hodon Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a *figure* for the time then present, in which were offered" &c., "until the time of reformation: But Christ being come, an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things" (eis hagia) Ch. ix 8–12. The phrase, eis hagia, in ver. 12 is the same as that rendered "holy places," ver. 24. Hagia in these two verses, is in the acc. pl. neuter and governed by the prep. *eis* which signifies on, into, upon, or among. *Hagia*, being a neuter adjective, is properly rendered "holy things;" but *Hagia* in ver. 2 is in the nom. sin. fem. and properly rendered Holy place. The definite article "the" belonging before "good things" in ver. 11 and Ch. x, 1, makes the expression mean things "good in themselves, or abstractly good."—This shows the perfect harmony of Ch. ix. 11, 12, 23, 24 and Ch. x. 1. The "things" are "good in themselves" "holy," or "heavenly," and in "heaven itself" where Christ has entered as our High Priest to "minister" for us; and those "holy things" "in heaven" are connected with the "greater and more per-

fect tabernacle," "which the Lord pitched and not man;" the same as the holy things of the first covenant were connected with their tabernacle, Ch. ix. 1–5: and all those holy things together make the Sanctuary. The Holies (two) ver. 8. the way of which was not made manifest till the time of reformation when Christ shed his own blood, belong to his "greater and more perfect tabernacle," spoken of in the next verse. I translate the names literal, because they are not literal in our common version. The Doway Bible has them as here given. The word in Ch. ix, 8, 10, 19, is Hagion, "of the Holies," instead of the "holiest of all;" and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter both apartments of the heavenly tabernacle. Now if there be but *one* place in the heavens, as many say, why were there *two* in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law" and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chap. vi, 19, 20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the vail. But the vail which divides between the Holy and the Holy of Holies is "the second vail," Ch. ix, 3; hence there are two vails, and that in Ch. vi, being the first of which he speaks, must be the *first* vail, which hung before the Holy, and in Ex. was called a curtain. When he entered within the vail, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i. e. the atonement of both apartments, including both the forgiveness and the blotting out of sins.—Those who hold that Christ entered the Holy of Holies at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day, was the cleansing of the Sanctuary, as we have seen from Lev. xvi. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries was then cleansed. I can them their Sanctuaries, for they are not the Lord's. But if the Lord's new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation: Again if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, Heb. ix 6. previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the *forgiveness of sins*, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things *to come*, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the *forgiveness of sins* was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (Heb. ix, 7.) began at the first Advent, the antitype of the daily (Heb. ix. 6.) had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary?—Roman soldiers and wicked Jews.

2. The *slaying* of the victim was not making the atonement: the sinner slew the victim, Lev. iv, 1–4 13–15, &c., after that the Priest took the blood and made the atonment. Lev. iv, 5–12. 16–21.

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing any thing on earth after his resurrection, which could be called the atonement.

4. The atonement was made in the Sanctuary, but Calvary was not such a place.

5. He could not, according to Heb. viii, 4, make the atonement while on earth. "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us.

Let us now examine a few texts that appear to speak of the atonement as passed. Rom. v. 11; "By whom we have now received the atonement," [margin. reconciliation.] This passage clearly shows a present possession of the atonement at the time the apostle wrote; but it by no means proves that the entire atonement was then in the past.

When the Saviour was about to be taken up from his apostles, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," which came on the day of Pentecost when they were all "baptized with the Holy Ghost." Christ had entered his Father's house, the Sanctuary, as High Priest, and began his intercession for his people by "praying the Father" for "another Comforter," John xiv. 15, "and having received of the Father the promise of the Holy Ghost," Acts ii. 33. he shed

it down upon his waiting apostles. Then in compliance with their commission, Peter, at the 3d hour of the day began to preach, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts ii. 38. This word remission, signifies forgiveness, pardon or more literally sending away of sins.

Now put by the side of this text another on this point from his discourse at the 9th hour of the same day, Ac. iii, 19. "Repent ye therefore; and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Here he exhorts to repentance and conversion (turning away from sins); for what purpose? "*That* your sins *may be* (future) blotted out." Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them "washed away" (Ac. xxii, 16) remitted or sent away from them their sins.—(Ac. ii, 28;) and of course are forgiven and have "received the atonement;" but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the vail and upon the altar and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus." Hence, "by whom we have now received the atonement" is the same as "by whom we have received forgiveness of sin." At this point the man is "made free from sin." The Lamb on Calvary's cross is our victim slain; "Jesus the Mediator of the new Covenant" "in the heavens" is our interceding High Priest, making atonement with his own blood, by and with which he entered there. The essence of the process is the same as in the "shadow: 1st, Convinced of sin; 2d. Repentance and Confession; 3d, Present the Divine sacrifice bleeding. This done in faith and sincerity we can do no more, no more is required.

Then in the heavenly Sanctuary our High Priest with his own blood makes the atonement and we are forgiven. 1 Peter ii, 24; "Who his own self bare our sins in his own body on the tree." See also Matt. viii, 17; Isa. liii, 4-12. His body is the "one sacrifice" for repenting mortals, to which their sins are imputed, and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered "once for all," "on the tree;" and all who would avail themselves of its merits must *through faith*, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must "maintain good works," not the "*deeds of the law*;" but "being *dead to sin* should *live unto righteousness*." This work we all understand to be peculiar to the Gospel Dispensation.

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An inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore, New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the *plain testimony* of the Word and teach it. But how was the Sanctuary defiled? The Sanctuary of the Old Testament, being on earth, could be, and was, defiled in various ways—by an unclean person entering it; "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfiled;" Lev. xii, 4. It could be profaned by the high priest going out of it, while the anointing oil was upon him, for the dead; (Lev. xxi, 12;) by a man's negotiating to purify himself; Num. xvii, 20. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heathen; ii Ch. xxxvi, 14. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations [idolatry,] therefore will I diminish thee." Eze. v, 11.

Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths: for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; Eze. xxiii, 38, 39. "Her priests have polluted the sanctuary; they have done violence to the law." Zeph. iii, 4. Antiochus polluted it by offering swine" flesh upon its altar, Mac. From these texts

we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that uncleanness had to be removed *before* the atonement was made by which it was reconciled or cleansed. See n Chap. 29 And that, we have seen was the law of cleansing, Lev. xii to xv Chaps; the object must be made visibly clean, so to speak, so that *we* would call it *clean*, to *prepare* it for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean or ever has been, as its type was when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trode by wicked priests. Even if it were, the removing of such defilement would not be *the cleansing* it was to undergo at the end of the 2300 days. The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency. The legal typical process of defiling and cleansing the sanctuary through the agency of the priest has been examined. With that in our minds, let us go to the New Testament. Paul says, Col. i, 19, 20, "For it pleased the Father that in him should all fullness dwell, and having made [*margin*, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven." When "things on earth" are spoken of in connection or contrast with "things in heaven,' no one can understand them all to be in the same place. "Things in heaven" are to be reconciled as well as 'things on earth.'

If they needed reconciling they *were* unreconciled; if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." He went into heaven, and Paul says that the "building of God, an house not made with hands" is in the heavens; ii Cor. v, 1.

For what did he go to his Father's house? "To *prepare* aplace for you." Then it was *un*prepared, and when he has prepared it, he will come again and take us to himself.—Again, Heb. ix, 23, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." What were the patterns? "The tabernacle and all the vessels of the ministry," (ver. 21,) which constituted the worldly Sanctuary; ver. 1. What were the heavenly things themselves? The greater and more perfect tabernacle, (ver. 11,) and the good things and the holy things; (vers. 11, 12.)—These are all in heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself," ver. 24. Paul here shows that it was as necessary to purify the heavenly things, as it was to purify their patterns, the worldly.

## THE SCAPE-GOAT.

The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, 1st, That goat was not sent away till after the High Priest had *made an end* of cleansing the Sanctury, Lev. xvi, 20, 21; hence that event cannot meet its antitype till after the end of the 2300 days. 2d, It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into this people; neither into heaven, for that is not a wilderness or land not inhabited. 3d, It received and retained all the iniquities of Israel; but when Christ appears the second time He will be "without sin." 4th. The goat received the iniquities from the hands of the priest and he *sent it away*. As Christ is the priest the goat must be something else besides himself, and which he can *send away*. 5th. This was one of two goats chosen for that day, one was the Lord's and offered for a sin offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. Lev. xvi, 7–10, 22. 6th. The Hebrew name of the scape-goat, as will be seen from the margin of ver. 8, is "Azazel." On this verse, Wm. Jenks, in his Comp. Com. has the following remarks: [Scape-goat.] **See**

diff. opin. in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azzazel, the angel, (Strongone) who revolted." 7th, At the appearing of Christ, as taught from Rev. xx, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of *Satan*. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." Lev. xvi, 21; And John said, "Behold the Lamb of God, that taketh [*margin*, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st. They are imparted to the victim. 2d, The priest bore them in its blood to the Sanctuary. 3d, After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, "and his house (the grave) spoiled of its goods (the saints). Matt. xii, 29; Lev. xi, 21, 22. The thousand years imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ.

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The Sanctuary must be cleansed before Christ appears; because, 1, He "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin; it is manifest that the Sanctuary must be cleansed before he appears. 2, The host are still under the indignation after the Sanctuary is cleansed, Dan. viii. Both the Sanctuary and the host were trodden under foot. "Unto 2300 days then shall the *Sanctuary* be cleansed," or justified (margin.) This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came "to make him know *what* should be in the *last end* of the indignation." In the explanation which follows; he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer. He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed.

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The last end of the indignation is evidently the bitter persecutions, and the severe and searching trial of God's people, after the Sanctuary is cleansed, and before the indignation is *made to cease* in the destruction of the little Horn, the fruit and the successor of the Assyrian, Dan. viii, 25; Is. x, 12, xxv, 3. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [appointed time, margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," Is. xl, 1, 2. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in Dan. viii. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy. This message is similar to that in Isa. lii, 9. After the good and peaceful tidings have been published, saying unto Zion, *Thy God reigneth*, it is declared, "The Lord has comforted his people, he *hath redeemed* Jerusalem."—Jerusalem *was* in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth *shall see* the salvation of our God."—*Day Star Extra* 1846.

The following section is a part of the Crosier article as published by him in the "Day-Star, Extra, February 7, 1846," and reproduced by James White in the "Advent Review" No. 3, Sept. 1850, page 33; but was omitted from this edition. It originally appeared just after the paragraph near the bottom of the second column, page 33, just after the line which reads, "Was Daniel so taught? Look at his vision." This whole article by O. R. L. Crosier was endorsed by Mrs.White. See "A Word to the Little Flock," page 12.

### Omitted Portion from Crosier's Article

"And the place of his Sanctuary was cast down"; Dan. VIII:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4000 years ago, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

The Sanctuary cast down is his against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven. Again, Daniel XI, 30, 31. "For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant [Christianity,] so shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the holy covenant. And arms [civil and religious] shall stand on his part, and they [Rome and those that forsake the holy covenant] shall pollute the sanctuary of strength." What was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against "the holy covenant", and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jer. XXXIV, 16; Ezek.XX ; Mal. I, 7. This was the same as profaning or blaspheming His name. In this sense this "politico-religious" beast polluted the Sanctuary, (Rev. XIII, 6) and cast it down from its place in heaven, (Ps. CII, 19; Jer. XVII, 12; Heb. VIII, 1, 2) when they called Rome the holy city, (Rev. XXI,2) and installed the Pope there with the titles, "Lord God the Pope," "Holy Father", "Head of the Church", &c., and there, in the counterfeit "temple of God", he professes to do what Jesus actually does in his Sanctuary: II Thess. 2, 1-8. The Sanctuary has been trodden under foot (Dan. VIII, 13,) the same as the Son of God has; Heb. X, 29.

# A FEW WORDS OF EXPLANATION

In August 1850, the five pioneers, whose names appear on the front cover, began publishing "The Advent Review". The first two were printed in August, the third and fourth in Sept. These four contained 16 pages each, and were issued from Auburn, N. Y. A fifth of only 8 pages was published at Paris, Maine, in Nov., 1850.

An "Extra" was put out by Hiram Edson some time between the third and fourth, at Port Gibson, N. Y. but it was not considered as one of the set; and it bore the name of Hiram Edson only. It contained 16 pages, and was referred to in the issues that followed.

The editors intended to number them from page 1 to 72; but by mistake, number two was paged 1 to 16 instead of 17 to 32; but the other three were paged from 33 to 72.

When they had sent out four numbers they selected 48 pages out of the 64, and printed them in the form of this pamphlet. This is a photographic reproduction of the 48 page collection. They made no use of any of Hiram Edson's "Extra."

"THE SANCTUARY" by O. R. L. Crosier begins on page 37 and continues to page 48. **This is the origin of the sanctuary teaching** of the denomination. In "Word to the 'Little Flock' " Mrs. White very warmly endorses this article. We quote from page 12:

"I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c.; and that it was his will, that Brother C. should write out the view, which he gave us in the Day-Starr, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint."

Notice in particular the first half of the second column on page 45 and notice that Crosier endorses the close of probation in 1844 as taught by all the SDA pioneers.

We introduce the testimony of Mr. Crosier regarding the purpose of that article: "In 1846 I explained the idea of the sanctuary in an article in an extra double number of the Day Star, Cincinnati, O. The object of that article was to support the theory that the door of mercy was shut." A private letter written Dec. 1, 1887.

The purpose of publishing these pamphlets was—as Elder White states in the introduction, page 1, to "show who have 'LEFT THE ORIGINAL FAITH.' " That is to show that Miller and his followers taught for a few months after the disappointment that probation had closed for all the world except the advent believers in 1844; but had given up that truth (?) and were trying to convert sinners whom God "had rejected." The original cause of the division between the followers of Miller and the followers of the Whites was over the shut door; the former having repudiated the doctrine at the Albany conference in April, 1845, while the latter continued to teach it for at least seven years.

All of this pamphlet, except pages 2, 3, and 4 of the cover, is a photographic reproduction of the original, slightly reduced in size. The originals are extremely rare, and we are the only publishers of the photographic reproductions. They can be had from no other source. Price 25 cents.

THE GATHERING CALL
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